

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

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Doctor's booklet answers:

"How can I live forever if I'm dying from AIDS?"

By Craig Bird

KAMPALA, Uganda (BP) — Rick Goodgame's education was as good as America offers.

But nothing prepared the Southern Baptist missionary physician for what has consumed nearly a decade of his life — the fight against Acquired Immune Deficiency Syndrome (AIDS).

Goodgame came to Uganda in 1980 with an impressive background. After graduation from Vanderbilt University in Nashville, Tenn., he earned a medical degree from Johns Hopkins University in Baltimore and undertook advanced study at Harvard Medical School. He even did a stint in the West Indies with the Rockefeller Foundation to get a better grasp on Third World medical problems.

His education was just beginning. "When we got to Uganda no one, anywhere, had heard of AIDS," says Goodgame, who in nine years at Makerere Medical School in Kampala, Uganda, now has diagnosed and treated thousands of AIDS patients.

The first cases in the United States were documented in 1981. "The early literature seems almost funny now," Goodgame says. "AIDS was thought to be a disease limited almost exclusively to American homosexuals, drug users and Haitians."

But in 1983 the first diagnoses were made in Kampala. "We were slightly bewildered," Goodgame recalls. "We wondered why this 'American disease' was showing up in Africa." Within a few years, there was mounting evidence the Uganda-Zaire-Tanzania area likely had the highest concentration of AIDS cases in the world.

The spiral has been steadily — and rapidly — upward ever since. Three years ago there were only a few hundred confirmed cases of AIDS in Uganda.

By January 1988, very conservative official reports listed only 4,000 confirmed cases.

Now projections warn of 10,000 new cases a month.

AIDS fell full force on Mulago Hospital in Kampala, where Goodgame teaches, straining the already overloaded centerpiece of Uganda's health care system. As the death count climbed Goodgame faced two emotions foreign both to his personality and his theology: depression and fear.

The depression came first.

AIDS robs a doctor of hope that some combination of medicines will produce a cure for the patient. "The death rate from AIDS, anywhere in the world, not just Uganda, is 100 percent," Goodgame points out.

By early 1988, the normally upbeat Goodgame was despondent. "The NRA (the government of President Yoweri Museveni which had come to power in 1986) was floundering, the economy was floundering, the destructive war in the north showed no signs of letting up and then AIDS on top of it all.

"I even pretended to be sick — all I wanted to do was play tennis."

Instead, when his wife Susan went to Namibia for a publications workshop, he spent the five days studying the Bible and writing. When she returned, the depression was gone and in its place Goodgame had an eight-page brochure: "Medical Science and God's Word Give ANSWERS To Questions Related to AIDS."

Two million copies, in the 12 major languages of Uganda, have been printed. Goodgame regards the brochure as "a gift from God — a way to cover this land with an evangelical witness while informing people about AIDS."

The final question in the booklet asks, "How can I live forever if I'm dying from AIDS?" The answer is relayed solely through scripture quotations: Repent of your sins, put your faith in Jesus, be born again in the Spirit and receive assurance of eternal life.

The brochure's impact is reaching outside Uganda. A Ugandan government official speaking in Mexico in 1988 at a worldwide conference on AIDS took thousands of copies of the Answers brochure and distributed them to delegates from around the world. And the interdenominational Navigators ministry has asked permission to reprint it for use all over the world.

An encounter with fear, however, was still ahead for Goodgame. The depression had resulted from Goodgame's concern for those around him, but the fear struck at a deeply personal level.

He and Susan had determined when they first came to Uganda that "nothing can happen that will make us look at God's love for us differently, that our understanding of God's love did not depend on our children being spared when bullets were flying, or our house and car being exempted when gangs of thieves were roaming the streets."

So when Goodgame began waking up at night in a cold sweat with the itchy skin and aching mouth common to AIDS victims, he didn't feel God had betrayed him, but to his very core, he feared he had contracted the disease.

"In the early years there wasn't

much data about transmission of AIDS," he says. "The first four years out here I worked most of the time without gloves or mask." Since his specialty is internal medicine, he was in direct contact with the blood and body fluids of thousands of AIDS victims.

Both he and Susan are the children of doctors and have brothers who are doctors and they received numerous phone calls from family members. "They told me I was going to get AIDS and give it to Susan," he recounts. "They were concerned because they love us, but it had to be our choice. You can't have faith for someone else and they can't have faith for us."

But in early 1988, "when it finally clicked how intense my exposure had been," fear stalked him through several nights.

Finally, Goodgame quietly went to a German colleague and asked him to check his blood for HIV (the AIDS virus). "I knew I had it," Goodgame remembers. But the test was negative.

"I had a pretty good idea it was a fragile virus and difficult to transmit from one person to another except through sexual contact or blood transfusion," he says. "Now I'm more convinced than ever."

But if the test had been positive, Goodgame feels his reaction still would be shaped by the vow he and Susan made when they came to Uganda, that their relationship with God wasn't built on personal safety and comfort. He has since seen too many Christians die with AIDS — with a joy totally contrary to the pain they were suffering — to change his mind now.

The Goodgames soon will leave for Houston, Texas, where they will live during a year's furlough. Goodgame will be teaching at the Baylor Medical School there.

Goodgame is uncertain whether he and his family will return to Uganda, despite his key contributions to the fight against AIDS.

"We feel led to go where there are few or no missionaries, where there are few or no Baptist churches; where more traditional missionaries cannot or will not go; and where there are major or critical needs in medical education," Goodgame says. "We want to go where people agree the need is critical."



AIDS: THE FIRST SUSPECT — Richard Goodgame, a faculty member at Makerere Medical School and a Southern Baptist missionary physician, examines a patient as he makes rounds with some of his medical students. As the number of AIDS cases spirals at Mulago Hospital in Kampala, doctors automatically suspect AIDS whenever they see common symptoms such as significant weight loss and skin rashes. This patient was diagnosed as having AIDS. (BP) PHOTO by Joanna Pinneo

SOUTHERN BAPTIST HISTORICAL LIBRARY AND ARCHIVES
Historical Commission
Nashville, Tennessee

Taking care

By Larry Cox
Nahum 1:7

Having loaded the truck with supplies and church building materials in the capital city of Burkina Faso, we began the four hour trip to our mission station. Dodging donkeys, sheep, potholes, and keeping the dump truck on the pavement was a demanding task on any road, but bicycle and foot traffic had worn away the shoulder of the road. One slip of the wheels off the pavement to the shoulder 10 inches below, and the heavily laden truck could flip over.

My traveling companion was a 16-year old who had just become a Christian a few weeks before, and I was helping him understand that the trust he formerly had in his fetishes was based on fear, but the trust he now had in Christ is based on love.

Dark clouds formed and a dust storm was racing towards us. We sped ahead to reach a safe place but the sand started pelting the truck. The storm engulfed us quickly, and when we came to a halt it was so dark we couldn't see the ground.

The darkness prevailed for a few minutes, and the storm moved on. The dust cleared, and we sat staring out the wind-shield in amazement. Less than 20 feet in front of our truck bumper was a bush taxi loaded with more than two dozen people.

Realizing how close we had come to a fatal accident, we stumbled out of the vehicles and fell to our knees. Some were praying to their idols while others prayed in the name of Mohammed.

As I prayed silently in thanksgiving, my young friend said the people from the taxi were praying because of fear. "My love and trust are in Jesus. He cares for me, so I pray out of love."

This new Christian had learned a valuable truth that most of us take for granted.

Larry Cox is assistant to the president at Mississippi College. He is a former FMB missionary to Burkina Faso, West Africa.



Cox

New Jersey Supreme Court strikes 'year of our Lord' from law licenses

TRENTON, N.J. (EP) — The New Jersey Supreme Court decided to remove the phrase "in the year of our Lord" from law licenses after three lawyers said they were offended by the religious reference.

Adam Jacobs, Charles Novins and Ann Sorrell, who describe themselves as an agnostic, an atheist, and a secular humanist respectively, said in a letter of protest, "[We] are personally offended that the certificate indicates the date of conferral by making reference to and exalting (through capitalization of the word 'Lord') a deity in which we do not believe."

Editorials . . . by Don McGregor

Ten years later

Ten years of revolution in Southern Baptist ranks have come and gone. Have we accomplished anything during this period? The answer, obviously, lies in the perspective of the one who is answering.

In all of life, and throughout life, the pendulum of change swings back and forth. As it swings in one direction, it never begins its arc in the other direction until it has gone as far as it can go. It is only in the middle as it passes through the middle on its way in one direction or the other.

So it is with Southern Baptists.

There always have been forces pulling us in one direction or the other. Evidently, there always will be. This is a price we pay for freedom. There is no one to tell us what we must do, so we are drawn or pushed by those who would like to do so.

Sadly, it would appear that over the past 10 years little has been accomplished. That is not to say that change wasn't needed. We had become organized into a very smoothly functioning machine, and one wondered at times if we really needed the Lord whom we were professing to serve through our organization. We were so organized we could accomplish our purposes without him. The past decade, however, has not brought about many beneficial changes.

Our needs 10 years ago were not in returning to the Bible. We believed the Bible and felt it was authentic in every way. Our needs were of the heart, and surely they still are. Where once we needed to find more heart-felt dedication in our efforts, now our hearts are in turmoil as we contemplate what has happened to us.

The controversy has been described as a preacher fight, and that it is. But why did it start? What was the fertile ground that made it possible?

In a nutshell, it was the demands of the laity. We demanded success. And in order to be successful, we organized and made that our goal — maybe our god.

We wanted large Sunday School attendances, many baptisms, crowded worship services, and well-dressed preachers. All of those things are fine and are to be desired, but they become the end rather than the means to an end. They were what we aimed for — period. They were not the means to achieve the aims that we should have been seeking to achieve.

So into the vacuum that we had created came the effort to do something about it; again, we went off in the wrong direction. The new endeavor sought to tear up the denomination as it was and put it back together as a small group of people determined that it should be constructed.

So where are we? Reconstruction has been accomplished at the Christian Life Commission, but that agency has seen more turmoil than could have been imagined. It is under way at one seminary, but at what pain will it be accomplished?

Paul Pressler, one of the architects of the revolution, is now the vice-chairman of the SBC Executive Committee after prompting Mrs. Gayden Jones of Louisiana to nominate him. He continues to threaten reprisals against Baptist Press, such as were tried during the 1988 convention in San Antonio, though there were only threats this year in Las Vegas. What is the reason for the threats? Because Baptist Press seeks to be accurate and objective.

There was an attempt to slash the funding for the Baptist Joint Committee on Public Affairs at this year's convention, even though the effort to establish a new Religious Liberty

Commission to take its place was put off until next year.

Then there has been the turmoil that resulted from the change in nominee for the Home Mission Board from Mississippi without the knowledge of the nominating committee members from Mississippi.

And now the elected Foreign Mission Board has refused to consider for appointment a couple who seem exceptionally well qualified according to staff evaluation but who were turned down because of a letter from the association office. The pastor of the church in Oklahoma where the couple serve is a Mississippian.

The underlying reason for the rejection seems to be that the woman is ordained, though that was a local church decision and, according to reports, not sought by the woman. There are, however, already a number of ordained women serving on the foreign mission field.

Pastor Bill Johnson has written an eloquent letter of protest to the Foreign Mission Board.

We had needs 10 years ago. We had established the concept of Bold Mission Thrust in order to get us back on track. Some of our agencies are still working to accomplish the aims of Bold Mission Thrust, though not much is heard of it anymore. There are no reports of the conventions on how we are coming along on our Bold Mission Thrust goals.

Along the same line, a decade of advance was under way in Mississippi.

Bold Mission Thrust would have worked. As it is, however, the needs that we knew we had in 1979 and had begun to address through Bold Mission Thrust are not being met in 1989 after 10 years of revolution.

In all of this the least affected element of the Southern Baptist Convention has been the laity. For the most

Missions in Las Vegas

Surely all of the fears that were felt concerning having the Southern Baptist Convention in Las Vegas were put to rest by the experiences of the messengers and by two stories that appeared in last week's Baptist Record. The first story tells of the fact that almost 1,000 professions of faith were registered during evangelistic and witnessing efforts in connection with the meeting of the convention in that city. So there are at least 1,000 votes in favor of the convention's having been in Las Vegas.

The story details that just before the convention, 86 of Nevada's 120 Southern Baptist churches had revivals which resulted in 507 professions of faith and 412 other decisions.

The story points out also that on Friday and Saturday before the convention there were more than 2,000 volunteers who went throughout the city and knocked on 120,000 doors with temperatures climbing to around the 100 degrees mark. These folks reported an additional 471 professions of faith and 5,000 prospects for membership in the city's 40 churches.

These efforts were all coordinated by the Home Mission Board.

Then readers have noticed that Mr. and Mrs. Eric P. Griffin have been assigned by the Home Mission Board to Las Vegas as church planters. They will initiate one of 25 new churches that are anticipated to evolve from the

5,000 prospects. The interesting thing to Mississippians about this is that Mrs. Griffin is the former Amy Frederick of Mississippi.

Mrs. Griffin is a graduate of Murrah High School in Jackson and the University of Southern Mississippi. She was working for Texas Instruments in Dallas when she met Eric Griffin, a student at Southwestern Seminary.

Mrs. Griffin's parents are the Wayne Fredericks. He is pastor of Jericho Church in Union County. Before that they were missionaries to the island of Guadeloupe in the Caribbean, where Amy helped in Vacation Bible Schools and in youth work.

All of the evangelism activity that was a part of the scene during the time of the convention in Las Vegas was begun at the urging of Jerry Vines, president of the Southern Baptist Convention. He had wanted this year's convention to major on evangelism and witnessing, and that is what happened. While Southern Baptists may not go back to Las Vegas for many years, it certainly proved to be a worthwhile visit this year.

Now Mississippi is tied into the effort in Las Vegas in a tangible way, and we surely will be remembering the Eric Griffins as we pray that their endeavor to begin a new congregation to witness in that gambling mecca will prove to be very successful.

part, the great mass of Southern Baptists have moved on as though their denominational world was not tumbling down around their ears.

And now only the laity can call a halt to the turmoil in which we find ourselves embroiled. It has gone too far for the preachers to end this preacher fight.

The pendulum has swung far enough, maybe too far. It is time for corrective action, but it can only be accomplished through the efforts of the laity.

Many lay people have believed the battle cry that we need to return to the Bible. They need to remember that we

never left the Bible. We need to return to serving and worshipping the Lord.

We can never be all alike. There are too many of us. We did grow, and our growth made us a very diverse people. That cannot be changed. But we all believe the Bible. We can learn to work together in our diversity.

That is a lesson that only the laity can teach us. The preachers don't believe it.

Revolution? We haven't seen one such as we will see if the lay people take over the denomination — especially the lay women. And they have the power to do it.

The Chinese Students . . . Thirsting hearts

Part I of Two Parts

(Note: in the following article, names of persons and places, as well as dates, have been altered to protect individuals against reprisal; otherwise the article is entirely factual.)

By Charles Stevens

I walked into a barn-sized classroom. The chalk-board was cracked across the center and pocked with use; pea-sized bits of many colors of chalk were half-buried in the accumulation of dust in the tray; the lectern was coming apart at its joints; over 100 student desks — most of them broken, some of them totally unusable — were ranged in rows on the floor that sloped from the high back of the room down to the level where I stood. Forty black-haired, brown-eyed young men and women stared at me — the Westerner, the "round-eye." Although I had been teaching college English

for 30 years, I didn't know how to begin. Helen was still at our home in America, recovering from an ear operation that prevented her flying with me. I had been warned by some former "Foreign Experts" that one of the students in every classroom would be the "monitor," whose responsibility would be to report anything that I might say or do that might be considered offensive to the Communist government.

I slowly turned my back to the students, surveyed the bleak chalk-board and the decayed lectern; I bowed my head and closed my eyes; and I prayed.

I started out by writing out the first four lines of one of Shakespeare's great sonnets (number 55); I wrote it out as if it were prose, with no line divisions: "Not marble nor the gilded monuments of princes shall outlive

this powerful rhyme . . ." and so on to the end. Then we went through the first sentence, explaining words, examining the grammar, analyzing the pronunciations, finally trying to get to the core of meaning in that sentence. And then we did the second sentence, and the third, and so on through the entire sonnet. When I felt that the students understood the meaning of the sentences in the poem, I surprised them by pointing out the rhyme in those sentences and then, on another section of the chalk board, proceeded to write it out in the form of a poem, as Shakespeare intended it:

Not marble nor the gilded monuments
Of princes shall outlive this pow'rful rhyme;
But you shall shine more bright in these contents
Than unswept stone besmear'd with

sluttish time.
When wasteful war shall statues overturn,
And broils root out the work of masonry,
Nor Mars his sword nor war's quick fire shall burn
The living record of your memory.
'Gainst death and all-oblivious enmity
Shall you pace forth; your praise shall still find room
Even in the eyes of our posterity
That wear this world out to the ending doom.
So, tell the Judgement that yourself arise,
You live in this, and dwell in lovers' eyes.

The Chinese students were thrilled, as was I, to realize that the poet's boast was true: we were studying the poem in Beijing, in 1984 — almost 400 years after Shakespeare composed it, in England. Shakespeare's sweetheart did indeed seem to live on almost endlessly in the sonnet!

The course was "Introduction to Western Literature," and I had a free hand in selecting materials I wanted

to use in the classroom.

I had a class roll; it gave me the Chinese names (in Chinese characters) of the forty students in the class; as days passed, I added beside each Chinese name the pinyin transcription. (Pinyin is a sort of phonetic representation in English letters of the Chinese name.) I also discovered that each Chinese student had an "English name." Wang Tau Xi (pinyin) I could call Tom (English name). He would answer to Tom, but none of his Chinese friends knew that he was Tom; they called him Wang (his family name) or Tau Xi (his given name). So my class list had three columns: the Chinese character name, the pinyin name, the English name. For the first three weeks I called students by the English names. As my understanding of the Chinese language developed, I became more adept at pronouncing Chinese words; and one day I decided to experiment by calling the roll using the pinyin pronunciations. With the first name, I realized it was going to be a disaster.

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MBC: "Celebrating the past . . . capturing the future"

Theme of the 1989 Mississippi Baptist Convention will be "Celebrating the Past . . . Capturing the Future." The convention will take place Nov. 13-15 at First Church, Jackson.

The program begins Monday evening at 6:30 with a pre-convention concert by the Mississippi Singing Churchmen, led by Milfred Valentine.

Don Wilton, professor of preaching

at New Orleans Seminary, will bring the first of five Bible Treasure devotionals that evening. He will deliver one message during each of the five sessions of the convention. Bill O'Brien, executive vice president of the Southern Baptist Foreign Mission Board will sing and preach that evening. And there will be a special presentation for Earl Kelly, who is

retiring as executive director-treasurer of the MBCB.

The Tuesday morning session will include music by the Broadmoor Church choir from Jackson which precedes the president's address by Jim Futral who is pastor of Broadmoor. At that session, the 1990 Cooperative Program budget will be

considered and a new president of the convention will be elected since Futral has served his two traditional one-year terms.

Tuesday afternoon features the convention sermon by Tommy Vinson, pastor of Crossgates Church, Jackson, whose choir will bring special music.

The Tuesday evening service will

include a special welcome to the new executive director-treasurer, Bill Causey, who begins work this summer.

The concluding Wednesday morning session will include the First Church, McComb, choir and a sermon by E.V. Hill, pastor of Mt. Zion Missionary Baptist Church in Los Angeles.

The Second Front Page

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Report on Carey College is released to public

By Don McGregor

A 56-page report on conditions at William Carey College made by the Mississippi Baptist Education Commission and presented to the Board of Trustees of William Carey has been released to the public. Also released have been 12 resolutions adopted by the William Carey board that were made in response to the report.

The report was delivered to the Carey board on June 26 in a closed-door session and to the Mississippi Baptist Executive Committee on July 11, again behind closed doors.

Jim Edwards, interim president of Carey, delivered the report to the Baptist Record Thursday, July 13, following the board's response.

To a great extent, the board's response notes an immediate need for more money to be able to implement corrections but notes at the same time that some of the past methods for obtaining money were improper and must be stopped immediately.

One of the items of "Highest Priority" on the response list was to hire an interim chief executive officer and begin a national search for a new

president. The hiring of the interim chief executive has been accomplished in the obtaining of Edwards for that position.

A financial report was made for the Education Commission by the Arthur Andersen accounting firm.

The Education Commission's report is in three sections. They relate to financial policies and practices, academic policies and practices, and administrative policies and practices.

The Carey board's response, through the 12 resolutions, are broken down into categories of highest priority, very high priority, high priority, and moderate priority. Highest priority has 20 items, very high priority has 17 items, high priority has 14 items, and moderate priority has three items.

The Education Commission's Section I on finances covers 24 pages. Section II on the academic situation is also 24 pages. The final eight pages are in Section III on the administration.

Long-term growth

The Education Commission report begins by noting that Carey has "experienced significant long-term growth over the past three decades under the leadership of President (Ralph) Noonkester." Budget problems that have stretched over several years, however, have made faculty and staff "frugal and creative in their stewardship" as a "good-quality, student-centered" institution was built.

The annual budgets, the report says, have not been effective management plans and have been ineffective as control guides. It notes that the trustees have been less involved in the budget planning process than in other institutions.

Expansion strategies have caused operating cash flow deficits that are severe and are a special concern in relationship to both short and long-term needs of faculty and students. The report notes that the liberal arts and undergraduate base at Hattiesburg is greatly underfinanced

(Continued on page 4)

St. Amant is named outstanding educator

By Tim Fields

ALEXANDRIA, La. (BP) — Members of the Southern Baptist Education Commission named Penrose St. Amant as outstanding educator of the year, appointed a special study committee on accreditation and extended the commission's faith and discipline emphasis through 1995 during their annual meeting in Alexandria, La.

St. Amant, senior professor at Southern Seminary in Louisville, Ky., and a resident of Mississippi, was named to receive the 1989 Charles D. Johnson Outstanding Educator Award. The award, which was established in 1983, is given annually to a person who has made significant contributions to Southern Baptist higher education.

Bob Agee, president of Oklahoma Baptist University and outgoing chairman of the commission, said the award was given to St. Amant for more than 50 years of commitment to Christian higher education through Southern Baptist institutions.

Arthur L. Walker Jr., executive director of the Education Commission, read a written statement from St. Amant, who pleaded for more young people to consider the teaching profession.

"In short, it (teaching) has allowed me to participate in the lives of past generations and hopefully has opened insights for a better life, for humanity," St. Amant wrote. "Let me offer a plea for the teacher; for without good teaching, we fail ourselves and our students."

In other action, Agee — at the request of Fred A. Holt, commission member and pastor of Catherine Lake Baptist Church Richlands, N.C. — appointed a seven-member task force to collect information related to the establishment of a Southern Baptist accrediting body.

Holt requested the appointment of the committee because some Southern Baptists believe "it is time to have our own standard by Southern Baptists and for Southern Baptists," he said.

In making the appointments, Agee said the commission must be careful not to go beyond its program statement in establishing the study committee:

"This group will be an information gathering committee to identify the issues related to this matter, to explore what the scope and purpose of such a body would be and to explore alternative methods for addressing this issue."

Accrediting agencies for educational institutions are formed by schools, not by outside bodies."

After questions by several commission members, Holt said such an accrediting body, if it were established, would be in addition to existing accrediting agencies that currently accredit public and faith-related junior and senior colleges throughout the nation.

Commissioners agreed the committee would not make any public reports of its findings until after the next annual meeting in the summer of 1990.

Members named to the committee include W. Randolph Davenport, president emeritus, Campbellsville College, Campbellsville, Ky., chairman; Jerry Henry, pastor, Elkdale Baptist Church, Selma, Ala.; Patrick O. Copley, president, Missouri Baptist College, St. Louis; William L. Palmer, president, Harrison-Chilhowee Baptist Academy, Seymour, Tenn.; William R. Cotton, farmer, Hastings, Fla.; Agee; and Holt.

The commission elected as officers Cotton, chairman; Van D. Quick, Clinton, Miss., vice chairman; and Copley, secretary.

Missionaries attacked in Korea; motives unknown

By Michael Chute

TAEJON, South Korea (BP) — A rash of physical attacks on Southern Baptist missionaries and family members here, has concerned mission leaders about the motives behind the assaults.

From June 12 to June 18, two missionaries — Greg Whitlock of Lancaster, S.C., and Tom Stokovaz of Independence, Mo. — and Samford Smith of Charleston, S.C., the father of Southern Baptist contract teacher Lori Smith, were attacked during daylight hours in the vicinity of the Taejon train station. Also, the teen-age son of a missionary was attacked at night as he walked with friends near Korea Christian Academy.

Injuries to the four were minor, and

none received medical attention. However, they experienced headaches for a day or two after the attacks. At least two complained of neck pains following the incidents.

Whitlock was hit by a man while standing in a taxi line in front of the train station. He had been reading and was putting the material away, when his "head felt like it was going to explode," he said. "I didn't know what happened. I was not aware that anyone had come up beside me outside the taxi line."

Several Koreans yelled at the man who hit Whitlock but no one tried to apprehend him. When Whitlock attempted to go after the man, a Korean woman grabbed the missionary by

the arm, took him to the front of the taxi line, and put him in a taxi so he could leave the scene.

Stokovaz was walking on a crowded sidewalk outside the train station when someone struck him a "hard, solid blow" on the back of the head. He turned expecting to see who hit him, but no one was there.

"Whoever it was just kept on walking," Stokovaz related. "Nothing was said. Whoever did it wasn't interested in saying anything. It could have been done so quickly that no one saw what happened."

"As hard as I was hit and as high up, I can't believe it was an accident. I believe it was intentional."

Stokovaz said he previously "had no

bad experiences at all in Korea. No one has done anything that wasn't kind. I'm not worried about it."

Lori Smith, her parents and an American friend were waiting at a pedestrian crosswalk when her father was hit in the back of the head.

The teen-age son of missionaries, who asked not to be identified, was walking with two friends near Korea Christian Academy when a man came up to them from behind. He struck the boy on the head, possibly with an object or weapon, opening up two cuts.

Taejon is a major location for Baptist work in central South Korea. Baptist work there includes a seminary, the headquarters for the Korea Baptist Convention's home mission work, the Baptist military evangelism pro-

gram and the school that children of missionaries attend. About 40 Southern Baptist missionaries live in Taejon and work in outlying areas around the city of 1 million people.

Cooper said he has advised the 138 missionaries working in South Korea "to take caution and beware. That's all we can do right now."

"Americans need to maintain as low a profile as possible," said Cooper. "We have to bite our tongues and go on and not do anything to antagonize. The missionaries (involved) are handling it very well. They're very positive in their attitude. The Lord called them here, and it will be the Lord who sends them home."

Michael Chute is a missionary journalist.

Report on Carey released to the public

(Continued from page 3)

because of the expansion into under graduate and graduate programs on the coast and in New Orleans. Additional budget commitments to faculty and staff salaries should be a very high priority, it says.

Because of recommendations by the accrediting body, the Southern Association of Colleges and Schools, that will have a financial impact on the college, the report says that solving the interrelationships between the financial crisis and the SACS recommendations related to maintaining accreditation "may be the most difficult task ahead for William Carey College."

The report says that the cash position of the college is critical and appears to be worsening. Right now, May through August, is likely to be the college's worst time in recent history in terms of solvency, it notes. The estimation of immediate cash needed to operate through August ran from \$500,000 to \$1 million. Employee payrolls and accounts payable are at a critical stage; and long term notes, bonds, and leases of \$6.5 million are causing financial strains "that jeopardize solvency."

Legal problems

The college has exposed itself to legal problems because it has in the past drawn on available government funds ahead of schedule. This refers to money available in student aid and loans. To cease the practice will cause additional financial woes. The report adds that unless there is immediate improvement in collecting student accounts, the college will have to write off \$700,000 as uncollectible. And gifts toward a fund-raising goal of \$500,000 had amounted to \$50,000 at the time of the report.

It in the past it has been noted that payments to the Southern Baptist Annuity Board both in amounts withheld and in matching amounts had been delayed. The report notes that such accounts are now current and no employees have suffered financially from past practices.

The Education Commission recommended a short-term "financial bridge plan" to help the college get past the crisis period. It also suggested an indefinite freeze on all expenditures or commitments for future liabilities except for emergencies. And it says that a priority action should be to accelerate the collection of current and past-due student accounts.

It called for a "bottoms up" rather than a "top down" budget of \$6.3 million developed on a detailed strategy basis.

The college should communicate to constituents that immediate funds in the amount of at least \$750,000 are needed to improve its solvency, the report notes and adds that there should be a challenge goal of \$1 million.

The report suggests short-term emergency cash reserves and an end to the practice of cutting and holding checks. It also notes that the slowness of payments on withholding and matching liabilities should be prohibited.

In the report Noonkester is given credit for increasing the endowment of the college from \$465,000 to its present \$1.4 million over the past 30 years. It says, however, that use of some of the larger land gifts have not been "entirely prudent and/or understood" by some constituents. Based on administrative recommendations, prior board actions have resulted in the use

of restricted endowment funds for unrestricted operating and/or debt service. This could pose legal problems, it is noted.

The report notes that all endowment encroachments should be repaid immediately and suggests guidelines for the receiving of non-cash gifts. It says a new advancement staff should be hired and advancement activities broadened. It calls for a special effort to establish better relations with the churches in South Mississippi.

Facilities expanded

Physical facilities have been expanded during the past 30 years and thus increases in facility usage rates are possible and needed, it says, both at Hattiesburg and at Gulfport.

Major current fund deficits have been caused by the long-term debt structure and service needs that are "excessive and piecemeal."

The report recommends a pricing policy for student housing on the coast that would result in near 100 percent occupancy in the fall.

It also suggests that professional counsel be engaged to develop long-range plans for the facilities of the three campuses if the college should continue to operate in all three locations. It calls for avoiding duplication of programs at the three locations but instead structuring programs that meet the needs of the local areas and that are consistent with the long-range educational goals of Mississippi Baptists.

It calls for a five-year comprehensive financial plan.

The report notes that the local C.P.A. firm exercised reasonable professional expertise and judgment "given the circumstances and informational evidence provided by the college for the past three years." In fact, it said, "had some of the audit opinion and internal comments been addressed more effectively . . . some of the current financial strains could have been lessened."

It adds, however, that the decision to change to a new independent accounting firm was a reasonable one because of the controversy related to the college.

It is suggested that the proposed conservative accounting adjustment by the Arthur Andersen firm should be voluntarily implemented.

Academic concerns

Section II of the report deals with academic concerns. It says that faculty load is a primary concern because some teachers have heavy loads and also drive weekly or more often to Gulfport or New Orleans as well as being engaged in recruiting. On the other hand, it says, 10 percent of the faculty has extremely light loads; but there has been an effort to make adjustments for years. It says that loads should be adjusted to assure quality education and give every faculty member who is able to accept it a full academic or administrative load.

Faculty compensation is low, the report notes; and 27 of the 44 faculty members offered contracts for 1989-90 received no raises. It says salaries must be raised for the full-time faculty members, especially those in arts and sciences.

It notes that high loads, low compensation, and unstable leadership have caused a high faculty turnover.

The report raises concern over the geographic scope of the program and the scope of graduate work being car-

ried on by a faculty of 44 members. It calls for scrutiny of the programs in athletics, music, nursing, and Carey on the Coast in terms of "dollars invested versus overall benefits to the institutional mission of WCC." It notes that athletics is losing significant amounts of money and that despite a long and rich heritage the music program has suffered enrollment drops. It cites a turnaround in the nursing program in the past year but asks if the college should invest \$2 million to \$3 million in a high-cost professional nursing program over the next five years when it is substantively underwritten by Mississippi Baptists.

Most of the students, the report notes, are Louisiana residents.

The Education Commission says that the future of the coast campus is "probably the most complex and controversial programmatic problem facing the institution." It says that there must be ways found to improve results on the coast but not at the expense of the Hattiesburg campus. It calls for the faculty and staff to put aside prior disagreements and divisiveness and "get on with the task of program delivery" for at least the next two or three years.

FTE matter

The commission addressed the matter of full-time equivalent students. This relates to the formula whereby the Mississippi Baptist Convention works out its formula to provide Cooperative Program funding for the colleges. All of the semester hours taught are divided by 12 to determine the full-time equivalent number. The commission found that 20 students in New Orleans were being allowed to take six hours at no cost during the 1988 fall semester. It found that during each fall semester 50 to 60 faculty members were required to enroll for three hours graduate credit for going through a normal workshop procedure. And it found that each year since 1983 from 32 to 168 non-students had been given credit for travel study in order to inflate the convention allocation to the college.

The reports says that the college should complete a careful cost analysis of its troubled areas such as its graduate programs, its athletic program, its music program, and its program of offering courses in National Guard armories throughout the state. And it says that the practice of inflating the FTE numbers should be stopped immediately. Then it says that faculty, staff, trustees, development board members, and churches and businesses on the coast should be challenged to strengthen "targeted and selected offerings on the coast for a two to three year period."

The commission expressed concern over the college's practice regarding faculty development, tenure, recruiting, and employment. The report notes there has been little financial support for faculty development, and tenure has not been granted anyone since 1979. Most of the faculty members have come from the immediate area or are Carey graduates. The reports calls for providing financial support for faculty development and a clarification on tenure practices. It also suggests recruiting faculty members from a broader geographic area.

The report notes that the cash flow problems have affected the instructional program and that the SACS report points out urgent needs to enhance the equipment, supplies,

library, and other needs of faculty. The report says the college must commit the resources needed to maintain the integrity of the academic program.

In Section III the report deals with the president, the administrative structure, planning, and the trustee board.

Remarkable tenure

Regarding the president, the report says it found a president with a remarkable tenure of service and achievement; one greatly admired by community leadership for his development of the college; an effective fund raiser; one of enormous energy and determination who battled life-threatening illness while keeping the college going; one so identified with the college that some doubted its future without him; one described as faithful and hardworking by some but autocratic, impulsive, secretive, and intimidating by others; a growing number of questions about his effectiveness in recent years; and a president who is demoralized and no longer effective. All of this, of course, was noted before the president retired early in June. The report notes that few individuals or churches will make significant investments in the college until its future leadership is clarified.

The report calls on the trustees and Mississippi Baptists to recognize and thank Noonkester for his service and leadership and recommends that the board hire an interim president until a new president can be found. This, of course, has been done.

The commission reports that it found an administrative structure that had remarkable stability from 1956 to 1981. It reports that after 1981 it found that there were problems in staffing the business office until the current controller was hired; a lack of teamwork, trust, and esprit de corps; effectiveness limited by financial challenges; no structure or staff to meet priorities; problems from adverse publicity, retrenchment, and administrative changes; a lack of decision making based on useful financial information; and questions concerning the clarity and consistency of administrative policies.

The report says there was no common vision for the future that was shared by faculty, administration, trustees, and Mississippi Baptists. It says there was no planning outside the campus community and that the administration had not been able to implement its plans.

Deeply divided

The trustees, the report says, were deeply divided; but the division was not based on theology or denominational politics. The commission found that trustees on both sides care about the college and the president but that the action in September of 1988 not to renew the president's contract was the use of poor judgment. The commission found trustees uninformed and ill-equipped to ask the right questions and to assist the administration and found a board that frequently abdicated its responsibility to champion the college to the convention. There was poor communication between the president and the board and no evidence that regular board committees had met for several years. The commission found deep resentment among faculty and students over the manner in which the board conducted its affairs. The commission recom-

mended an orientation program for trustees, that Mississippi Baptists provide the best leadership possible in trustees, and that the present trustees put their differences behind them and work together to develop a stronger college.

Trustees' response

In 12 resolutions and five attachments the trustees formulated their reply. Four of the resolutions were introductions to the four levels of priority. The first level was highest priority. This list contains 20 items that follow along the lines of Education Commission recommendations.

The list includes committing resources for recruiting; prioritizing financial needs to meet SACS accreditation recommendations; completing a "financial bridge plan" for short-term cash crisis; a freeze on all but emergency expenditures; discontinuing early draw down of government student aid; completing a detailed budget as a strategic plan; communicating the need for \$750,000 to \$1 million immediately for payrolls, past due payables, and past due loans; review and prioritizing of SACS recommendations; prohibition of slow payments on withholdings and matching obligations; repayment immediately of encroachments on endowments, gifts, and loans; hiring an advancement staff; broaden advancement programs through trustees, development board, and churches; a five-year financial plan to liquidate past due accounts and notes payable, repay borrowed endowment, improve major gifts and alumni support, seek major one-time gifts from all available sources, refinance piecemeal debt structure, and identify resources needed to maintain accreditation; adopt conservative principles of accounting; cease FTE inflation practices; recognize and thank Ralph Noonkester for service and leadership; hire an interim chief executive and begin search for new president; trustees put aside differences and work together; reduce general fund deficit; and continue to receive an unqualified opinion from an independent auditor.

Included in the 17 items on the very high priority list were accelerate collection of student accounts; price the coast dorms for 100 percent occupancy; hire a new audit firm; raise salaries of full-time staff and faculty, especially in arts and sciences; stabilize faculty turnover by improved working conditions; analyze future nursing programs in light of investments by Mississippi Baptists; strengthen through faculty and staff, business, and churches a commitment to selected program offerings on the coast for at least two or three years; provide greater financial support for faculty development needs; improve library, equipment, and instructional supplies to maintain integrity of academic programs; and conduct an intensive orientation program for trustees. This section also called for the best leadership available from the convention for the trustee board.

The third level is high priority and includes 14 items. Included are budget for advance programs; review high cost academic programs; seek "work out" programs for debt repayment; establish emergency cash reserves and cease holding checks; reduce faculty loads to provide quality education; assign competent faculty to full loads; analyze the graduate program

(Continued on page 5)

Church wants hearing on FMB rejection

By Art Toalston

RICHMOND, Va. (BP) — The home church of a couple denied missionary appointment has requested a hearing during the Southern Baptist Foreign Mission Board trustees' meeting Aug. 7-9.

Northwest Baptist Church of Ardmore, Okla., in a resolution adopted unanimously July 5, "strongly urges the trustees . . . to reconsider" a subcommittee's action rejecting the missionary candidacy of Greg and Katrina Pennington. The church employed the couple in 1984 and ordained them to the ministry in 1986.

The congregation circulated its request for a hearing, along with a three-page open letter, to the Foreign Mission Board's 90 trustees, Baptist Press, and nearly 40 newspapers published by state or regional Baptist conventions.

The church's pastor, William V. Johnson, also has written to the trustees' chairman, C. Mark Corts, pastor of Calvary Baptist Church in Winston-Salem, N.C., reiterating the request for a hearing.

Mrs. Pennington's ordination cost Northwest Baptist Church its membership in the Enon Baptist Association. A month before the ordination service, the association voted to automatically remove from its membership any church that ordains women.

The association also mailed two letters to the Foreign Mission Board opposing the Penningtons' application for missionary service, one in 1987 and the other on June 7 of this year. On June 27, a trustee subcommittee voted 9-4 against the Penningtons, who had been recommended for appointment as missionaries to Scotland by mission board staff members in Richmond.

Johnson, a native Mississippian who wrote the open letter to trustees, contended that the church "had no opportunity to respond" to Enon Baptist Association's claim that the ordination of the Penningtons brought divisiveness to the association.

Also being mailed to trustees is a letter from the trustee subcommittee chairman, Paul Sanders, pastor of Geyer Springs First Baptist Church in Little Rock, Ark.

The "primary concern" was the

"disunity this (the ordination of Mrs. Pennington) had created" in the church and association, Sanders wrote.

Said Trustee Chairman Mark Corts, "If some member of the committee on the prevailing side (of the 9-4 vote) wanted to reconsider, we would give it strong consideration to see if any consensus was building for some reconsideration."

Pennington, who is minister of education at Northwest Baptist Church, would have done youth ministry in Scotland. Mrs. Pennington, Northwest's minister of preschool education, would have been assigned to church and home ministries.

"We'd like to pursue every avenue possible to merit reconsideration for appointment," Pennington said in a telephone interview.

Johnson noted that Foreign Mission Board trustees passed a resolution May 24 affirming the autonomy of the local church.

"It is our conviction that the ordination of Mrs. Pennington violated clear Bible teaching," the association's leaders wrote in that letter. They added that the ordination violated another biblical principle, rooted in 1 Cor. 8:13, that Christians should refrain from actions that might offend fellow Christians.

Johnson, in a telephone interview, said, "There are still a lot of missionaries and students and professors who are doing wonderful work that needs to be supported."

"At the same time, the freedom to cooperate despite doctrinal differences has been deeply damaged by this," Johnson said. "If it continues in a step-by-step process, I think it spells eventually the destruction of any real freedom to cooperate, because you cut out more and more and more people."

Johnson noted that some of the money Northwest Baptist Church gives through the Cooperative Program (10 percent) "supports missionaries with whom we would not agree on some of the things they teach. But the spirit of cooperation demands that we support them, as well as our own, for the cause of the gospel."



We've "hat" it

Six Nesbit girls were among the more than 1,000 Acteens from Mississippi who took part in the recent National Acteens Convention held July 12-15 in San Antonio, Texas. Pictured left

to right are: Traci Westbrook, Jaime Delaney, Shellye Rucker, Jennifer Cummings, Traci Abore and Jennifer Patrick. (Photo by Clay Allison, WMU, SBC)

Carey report released

(Continued on page 4)

in business; strengthen the National Guard program; restructure the music program or pursue students and special funding; clarify faculty tenure practices; recruit more faculty from outside the immediate area; develop administrative policies; and establish a long-range planning committee of the trustees.

Level four

In level four, moderate priority, the list includes develop an evaluation system for raises and promotions; develop facility plans for all campuses; and consider a change in the fiscal year.

The 12 resolutions generally supported the priority items but in some instances expand on them. Resolution No. 5, for example, notes that the trustees agree that extra support is needed from all sources "including the Mississippi Baptist Convention as recommended on July 11, 1989, by the Education Commission . . ." The Baptist Record staff was asked to leave that meeting, however, so there is no report of the significance of that request. In this resolution the trustees accepted the challenge of raising \$250,000 annually for six years to total \$1.5 million.

Resolution No. 6 adds the interim president, Jim Edwards, to the faculty to provide an additional doctorate on the business faculty. Resolution No. 7 notes the contribution of Barbara Johnson to the nursing program and raises her in rank from associate professor to full professor. Resolution No. 8 establishes a contract with attorney Jim Guenther of Nashville for legal services. No. 9 calls for conservative financial practices, and No. 10 determines that the college will respect the purpose and any donors and gifts. No. 11 declares that in the future the count of FTE students will be on a realistic basis. No. 12 establishes a denominational advisory council to work with trustees, administration, and faculty. The council will have 25 "key denominational leaders" including Carey alumni, ministers, and lay men and women from throughout the state. Each will serve for two years.

Edwards lists priorities for Carey after report

By Tim Nicholas

James Edwards, interim president of William Carey College, told the Baptist Record that the three highest priorities he sees as a result of the Education Commission report concern dealing with finances.

"First, the immediate short term problems related to accounts payable and past due notes and leases," he said. "Second, short term bank notes, most of which are unsecured," and "third, encroachments . . . including travel study allocations."

Those allocations, according to the report, and as noted in the accompanying article, concern such as up to 168 adults in a given year "being given credit for travel study in order to inflate the convention allocation to the college."

Edwards noted that the trustees have agreed to repay all such encroachments in full, as recommended in the Education Commission's report. He indicated this would be a substantial amount of money. The report also stated that encroachments on the school's endowment total

\$715,000 with less than half of that amount in process of being repaid.

Edwards said that the Carey trustee resolutions concerning the report "show a trustee board coming together." He said that "in the past few weeks, virtually every recommendation passed unanimously."

He said that "agreeing to release the full report to the convention and not hold anything back will have long term positive results and short term negative results."

Said Edwards, "We've got some plans that are conservative, realistic . . . for solving problems that are largely financial and are working through the Baptist process (involving) ultimately the full (Mississippi Baptist) convention." He said it will require all the major constituents of the college to make it work, including the business community and the church community.

"We plan to be unapologetically a Baptist institution but to continue to reflect the diversity of Mississippi Baptists in that process," he said.

Thirsting hearts . . .

(Continued from page 2)

Chinese is a tonal language; every vowel is susceptible of four different "tones" — which I was never able to hear properly or to say properly. For instance, there are four different Chinese characters which are represented as ma in pinyin. The difference is in the tone of the vowel sound. One of the pronunciations means "mother," but a different tone of the vowel produces the meaning of "horse"; so it is possible to make drastic errors by slightly wrong tones on the vowels. When I called the first student's name, in pinyin, the

class roared in laughter; I'm sure I'll never know what I had said. But I proceeded through the entire roll; I didn't want that first student to think I was just picking on him. It was the most hilarious day of the whole year, and I had no idea what I was saying that was so funny to the students.

From an American point of view, some of the English names were unusual and some were quite common: one of the boys was Lorne, one was Rudolph, a girl was Robin, another Margaret, another Shirley.

(To be continued)

Marriage enrichment retreat planned

Friday noon, July 21, is the deadline for Lake Tiak O'Khata Marriage Enrichment retreat, August 11-12. Cost is \$55 per couple, room free. Eight rooms are available. Telephone calls are acceptable — 968-3800.

August 2 or when rooms are gone is deadline for Admiral Benbow, Jackson, retreat, August 4-5. Cost is \$45 per couple, room free. Four rooms

are available.

August 22 is deadline for Gulfshore Baptist Assembly Retreat, August 25-26. Cost is \$35 per couple, room free. Ten rooms are available.

Send non-refundable check for \$20 payable to Mississippi Baptist Convention Board to Family Ministry Department, P. O. Box 530, Jackson, MS 39205.

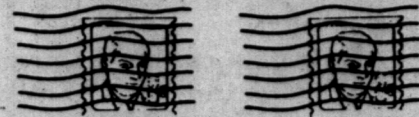


Koreans will sing in Pearl

The "Ambassador Singers" from Daejeon, Korea, will be in concert at the McLaurin Heights Baptist Church, Wednesday, July 26. The group will present a varied program of music with song texts in English as well as Korean. The McLaurin Heights Baptist Church is located at 404 Pemberton Drive in Pearl. The program will begin at 6:45 p.m. The concert is free to the public.



Letters to the editor



Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances, and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record. Only signed letters will be used, but the writer may request that his name be withheld. The withholding of names will be at the discretion of the editor.

Controversy not over

Editor:

Much applause from here for the clear thinking and forthright appraisal of the Las Vegas meeting of the Southern Baptist Convention in your June 22 editorial, "Split Down the Middle."

Chicken Little is still with us. For 10 years fundamentalists have been running around trying to stampede people, shrieking "The sky is falling, the sky is falling!" Now, having deliberately and without just cause spread the worst dissension and discord in our denomination's history, without finding a single "liberal" heretic in even one of our six seminaries, having stacked the boards of our 20 national agencies exclusively with their own like-minded kind, so many of whom are inexperienced, tragically uninformed, and unbelievably narrow in mind and spirit, the current spokesman for the leaders, Jerry Vines, solemnly pronounces that the crisis is over, the issue is settled, Southern Baptists once again believe the Bible, the denomination has been saved, therefore everyone ought to quieten down and follow the fundamentalist party political line!

As you correctly point out, a 43.4 percent vote against an incumbent SBC president is clear, objective evidence that the controversy is not over. The embarrassing, paralyzing, diverting (who remembers Bold Mission Thrust?) devastating stranglehold of power-mad politicians over our national agencies is not acceptable to throngs of Southern Baptists across the country who are not willing to let the denomination go on in this current mess.

Thanks for cutting through all of the pettifoggery and propaganda and helping all of us see the desperate realities of our Southern Baptist situation.

Wilmer C. Fields
Former SBC Executive
Committee vice-president
Former director of
Baptist Press
Former pastor, First Church,
Yazoo City
Former editor, Baptist Record

Election of officers

Editor:

In your editorial following the recent annual meeting of our S.B.C. you contended that the "battle" in our convention is "not over the Bible" and "never has been." However, the Peace Committee, which investigated our controversy for three years, certainly felt otherwise. This group, elected by the S.B.C. and composed of representatives of different perspectives, reported to Southern Baptists after two years of work that the source of our controversy was primarily due to theological differences, specifically conflicts of belief over the nature of Scripture. The committee presented concrete examples of diverse views on biblical matters, but acknowledged the beliefs held by most Southern Baptists. The committee's report, which was overwhelmingly adopted by the convention, recommended that our Southern Baptist institutions "build their professional staffs and faculties from those who clearly reflect such domi-

nant convictions and beliefs held by Southern Baptists at large." The Peace Committee went on to report that the political activities in our denomination grew out of the original theological concerns.

In light of other comments in your editorial, I think that it would be well for us to ask ourselves, "Who has elected the presidents of our convention over the past decade?" The answer is, as it has always been, duly elected messengers from our cooperating Southern Baptist churches. Our system, which has served us for many, many years, provides "an open forum and unencumbered elections," although your editorial seemed to argue differently. You commented that "those who have spoken . . . have been only those who attended the conventions." Obviously, that statement is true, as it has always been. Those who attend our annual conventions are charged with the responsibility of making important decisions for our denomination. For 11 elections in a row now, Southern Baptist messengers have spoken. They have attended the conventions and voted their convictions.

Even though vote margins between equally conservative men such as Vines and Vestal have been understandably relatively close, we operate as a democratic body and the majorities of our messengers to our convention for 11 years have made it clear as to the kind of president that they want and the kind of appointments that they want him to make.

Ken Alford
Morrison Heights Church
Clinton

As I understand the report of the Peace Committee, it details that there were political considerations among Southern Baptists before the present conflict ever came to light. It noted that some of those involved in the political activities rallied around a scriptural concept in order to help get their man elected.

The editorial pointed out the same thing that the Peace Committee found, that Southern Baptists are agreed on the authenticity of the scriptures. The editorial said that the battle cry of returning to the Bible is not a valid one because Southern Baptists have never left the Bible.

The Peace Committee reported that in only two of the six seminaries was there a lack of balance in teaching, and a member later noted that this included only three professors. The report, along with their names, has been sealed until 1997.

Concerning the election of officers, the Peace Committee reported, "These coalitions (evidently speaking of both sides) have adopted political strategies for electing officers of the convention, appointing committees, and changing or preserving the character of accepted institutions. These strategies have included extensive travel, numerous informational and ideological meetings, mailouts, networks of representatives who share this common strategy, and sustained efforts to recruit messengers to attend the convention."

The Peace Committee report was adopted after 10 o'clock on a Tuesday evening after messengers had been in convention for more than 13 hours and after an effort to table the report for

more time for consideration had been ruled out of order. Messengers had not seen the report until the day of the vote. The Peace Committee had not finished the report until the early morning hours of the day before the vote. The report noted that the committee was a diverse group but had learned to work together. If only Southern Baptists could learn the same.

The last paragraph of the letter points out what the editorial was trying to say, that the conflict is political and not scriptural. — Editor

Moyers is a Baptist

Editor:

According to an article by Ed Briggs in the Richmond Times-Dispatch, June 17, 1989, p. A9, Paul Pressler has accused the Baptist Press of "insubordination for publishing a piece of trash from that apostate Baptist . . ." Here, by the words "apostate Baptist" Pressler obviously means Bill Moyers. If Pressler did not say this, he should deny it.

A letter received this week from Moyers should assure all of us that Moyers is not anything other than a good, loyal, cooperating Southern Baptist. According to one who is quite informed on such matters, he is a member of the Manhattan Baptist Church, a regularly cooperating church of the Southern Baptist Convention, located on Manhattan Island of New York City. This writer preached in that very church in 1960. I enclose a copy of Moyers' letter, where you can verify that he states, "... I am a Baptist." Moyers' statement should call for a retraction from Pressler. Pressler should write a letter of apology to Moyers confessing his mistake.

What really concerns some of us is the unsuitability of one who makes threats against staff members of the Baptist Press to be the next person in charge of the Executive Committee. Sam Pace now holds that position; but as vice-chairman, Pressler is next in line. We ask, will the Executive Committee be safe and true to its purposes if Pressler should ever come to possess the chairmanship when he is guilty of such careless statements? We do not need a person in power so given to controversy.

Jerry Vardaman
Starkville

Our only hope

Editor:

It brought grief to my heart to learn that the nomination of Jerry Caffey was scratched by the Committee on Nominations of the S.B.C. I don't know Mr. Caffey, but I do know Dean Register. If the nominations by men like Dean Register are not acceptable in our Southern Baptist Convention, then God help us!

I did a lot of hesitating before writing this letter because I didn't want to add fuel to the fire that is raging in our convention. But, Mr. Editor, the problem in our convention is not theology; it is POLITICS. The issue is whether or not God's men have any integrity.

The people who are responsible for this breach of trust should be pointed out and asked to give account in their churches, in their associations, and in our state convention. There was a time when we operated our committees and boards on a gentlemen's agreement. But that has changed.

There is a host of men in our convention who love God, love souls, breathe the Great Commission and

have integrity. Some of them are labeled Fundamental Conservative and others are labeled Moderate Conservative. It's about time for these folks to get together and stop this circus that has gone on for the past decade.

There was a need for a theological correction in 1979. But our theological problem then was minor to the problem we face in our convention today. We're being operated under the "Good Ole Boy System" all in the name of God. Our God is better than that!

I urge the lay men and lay women in our convention to help us preachers get out of this mess we are in. Get involved in your association and state convention and find out what's going on. You are our only hope!

Sincerely,
Rex Yancey, pastor
FBC, Quitman

Carry on

Editor:

I want to thank you for the stands you have taken in recent editorials. I appreciate your candid and forthright assessment of the Las Vegas meeting as well as your support for the BJCPA. I know the job of editor is not an easy one these days. I'm sure you hear a lot from disgruntled folks while the rest of us sit by. But some of us think you're doing a fine job. Carry on!

Ronald Bishop
Collins

Is God divided?

Editor:

Thank you for your editorial "Split Down The Middle" in the June 22 Baptist Record. For the first time I can say that I clearly understand what the issues are in our SBC. The same battle is going on in our church and a sister church.

My heart aches when I see the "behind-the-scenes manipulation" used by our pastor and a few deacons in order to force through the church their pet projects, programs, or people. Decisions are made prior to deacons' meetings by "a small cadre of people who have been able to control the vote" by determining in advance what they will tell the people in order to get a majority vote.

Is God divided? Does He tell 60 percent of the people to vote one way and 40 percent the other? Our church is in danger of splitting or, worse yet, becoming of no effect in our community. Is this not what is also occurring in our SBC?

Rogers is right; "the problem is us"! It will not be solved until we "put our faces in the carpet," but the manipulators are not interested, unless they get the GLORY.

Name withheld
by editor

Salvation in conformity

Editor:

The article on President Noonkester's retirement banquet is an article that I find unbelievable as far as content and character. The fact that Dr. Noonkester was under fire and an investigation was underway into the fiscal policies of the college should have tempered the rhetoric by Noonkester and those who praised his tenure there. How heady and just plain arrogant of Noonkester to accuse the majority of Southern Baptists of being drunk on spiritual pride and wishing to reduce the complexities of

life to a few simple rules and consigning those who disagree with them to the flames of hell. I realize that in all probability the Bible and its authority doesn't mean much to some who were there but in the event they are interested, the complexities of this life have been reduced to a few simple rules and the very basis of a person's salvation is to conform. Jesus said in John 14:6 "I AM THE WAY, THE TRUTH, AND THE LIFE: NO MAN COMETH UNTO THE FATHER BUT BY ME." Jesus is THE WAY not A WAY, THE TRUTH not the truth as perceived by some professor or group of professors in a "Christian" college, and "THE LIVE," which indicates a regimen in which the Spirit of God leads and directs a Born Again Christian. There can be no doubt that Jesus intended his own to follow rules that he espoused throughout the New Testament. In Hebrews 5:9 we read that Jesus became eternal salvation unto "ALL THEM THAT OBEY HIM."

Your writings, increasingly tend to paint the majority of Southern Baptists as a group of unprincipled, ignorant and mean spirited power brokers. These are the people that pay your salary and yet you make every attempt to discredit them. The Southern Baptist Convention elected a Bible believing, God fearing, sin hating, inerrantist as its leader again in Las Vegas and has now for over ten years selected this type of man to lead our convention. The ratio of voters in the convention was over 56 percent for an avowed conservatist (in its truest sense). That is a clear win in anyone's book, so I herein, request that you attempt to support the majority of Mississippi Baptists.

Bob Sheppard
Terry
State director for the
Mississippi Conservative
Baptist Fellowship
Steering Committee

Something must be pointed out that, evidently, has failed to be understood over the past several years, and that is that there is no connection between Southern Baptists and Mississippi Baptists organizationally. They are the same people, but they are supporting two completely separate entities. They are, by the way, not members of either. They are members of their local churches only. Likewise, their churches are not a part of either convention. Through votes of the bodies in the churches they join together in voluntary support of the missions efforts decided upon in the annual conventions. The Cooperative Program ties it all together.

The finances needed for the BAPTIST RECORD are paid for the most part out of subscription income and advertising income. Southern Baptists from the SBC perspective are not involved at all.

Does the last paragraph intend to indicate that Jimmy Allen, James L. Sullivan, Jaroy Weber, Owen Cooper, Carl E. Bates, W. A. Criswell, Franklin Paschall, Wayne Dehoney, K. Owen White, Herschel Hobbs, Ramsey Pollard, Brooks Hays, C. C. Warren, J. W. Storer, J. D. Gray, R. G. Lee, and Louie D. Newton among others were not Bible believing, God fearing, sin hating inerrantists?

The BAPTIST RECORD, by the way, has tried to point out that Southern Baptists are Bible believing Christians. I would be interested in seeing any reference that has been made about "a group of unprincipled, ignorant, and mean spirited power brokers." There has been none. — Editor

Faces and places

by Anne Washburn McWilliams

The longest day

At 5:30 a.m., I stepped, barefoot and shivering, onto our balcony, to photograph a British flag flapping toward the sunrise. Molten orange rimmed tiny stripes of black cloud, and flowed in shimmering circles on the lake below. So this was the fabled gabled Prince of Wales Hotel on Waterton Lakes in the Canadian Rockies! Our time here was short, and I didn't want to miss a minute of it. I grabbed a sweater and shoes, rushed past W.D., still snug in bed, ran down the stairs past red damask walls and an enormous wrought iron chandelier and stood for a moment in awe at the view through the three-story high lobby window. Jagged peaks ringed a chain of crystal lakes; fingers of fresh morning sunlight tentatively reached into the mountain crevices to touch the snowy crowns. I wanted to throw back my head and laugh aloud. My heart sang, "This is the day that the Lord hath made; I will rejoice and be glad in it."

Outside, the pure clear air made me feel so good I forgot I was cold. A man with his cream-colored Scottish terrier walked along the edge of a bluff. Far below them, the village of Waterton appeared to be still asleep. Four deer crossed a road in front of me and stopped to watch while I took their picture.

For breakfast — what else but Canadian bacon?

By mid-morning, the two busloads of press women, including me, and their guests, including W.D., had driven through customs at Chief Mountain, Montana. At St. Mary's Visitor Center, Glacier Park, we had transferred to little red 1936 buses, six seats long and four persons wide. On each seat lay a blanket. Katie, our blond driver, said she was a college student from Iowa. Up, up we curved on Going to the Sun Highway, past glaciers and waterfalls and forests of pine and cedar, past snow-streaked granite peaks and blue-green lakes. Up to Logan Pass and the Continental Divide.

Heights make me nervous; I was thankful to be riding on the inner lane, for the terrain had begun to look like the Alps. When Katie pulled the bus over to the outer edge for the picture takers' sake, I shut my eyes and clutched my blanket. Snow that started gently soon thickened into a whirlwind. How can Katie see, I worried. Now we were driving past a high bank of frozen snow. An eight-man crew works one or two months every spring to clear the winter snow from Logan Pass. "At the Big Drift, depths of more than 50 feet are common," I'd read in a park paper. Sometimes they have to do a survey to find the road alignment before they can even begin. While bulldozers and snowplow operators are at work, watchmen below warn them by radio of avalanches sighted. Not until high snowfields stabilize and avalanches stop do they open the road to the public.

Operation Mobilization pulls out of Nepal, citing governmental pressure

KATMANDU, Nepal (EP) — Over 25 Operation Mobilization (OM) workers are being pulled out of Nepal due to "unlivable conditions" that include extreme repression of Christianity by the government, according to OM officials. The Nepalese Constitution states that "every person may profess his own religion as handed down from ancient times and may practice it having regard to the traditions, provided that no person shall be entitled to convert another person from one religion to another." The Nepalese Legal Code states explicitly that "no person shall propagate Christianity, Islam, or any other faith so as to disrupt the traditional religion of the Hindu community of Nepal."

Shortly after noon, we returned to the big buses. First, though, we lunched at a lodge beside Lake McDonald, a magnificent emerald, 450 feet deep. Mounted heads of deer, elk, and moose decorated the lobby, but it was the dancing flames in the giant fireplace that drew me to a bench at the chimney corner. On the door of the dining room was a sign: "Roman Catholic services held here on Sundays." Among the first arrivals, W. D. and I sat at a table beside the heater — two discarded oil drums stacked horizontally, a fire burning inside them.

Mid-afternoon, Sally Harris of Virginia was saying to me and Susan Ruddiman of Ocean Springs, "I've never been stranded in Montana before." Ever since our rest stop at Polson on Flathead Lake, ("the largest fresh water inland lake west of the Mississippi") our bus — No. 1 — had been threatening to draw its last breath — smoking, smelling, grinding, you name it. W. D. and I were in a seat over the rear wheels, so frankly I was relieved to stop and rest from the vibrations. We were parked in front of the Old Timers' Cafe in St. Ignatius. Bus No. 2 was parked behind us, waiting, while the two drivers emptied can after can of oil into our thirsty vehicle. The cafe had to call an extra help to keep their unexpected customers supplied with ice cream and soft drinks. Two hours passed, along with our opportunity to see the Bison Range.

Another bus was dispatched to meet us somewhere down the road. The sickly one, with many gasps, delivered us to Idaho, where we turned our watches back to Pacific Daylight Time, and stretched the day by an hour. Supper should have been long before, but Idaho Press Women and other townsfolk in Wallace, "the silver capital of the world," were still waiting at 9:30 p.m. to welcome us to their city and feed us. They were a hospitable group who did their best to restore our pep.

Trembling with tiredness, but willing to make our hosts and hostesses happy, I followed the crowd to the Sixth Street Theater for a late, late show — a hiss-and-boo melodrama, including "Dracula" and other sundry selections.

Another hour's bus ride delivered us to a resort hotel on the lake at Couer d'Alene, where the National Federation of Press Women conference would begin next day.

Said Joan Burney of Nebraska to me, "This might well be the longest day of my life!" Then I remembered that the next day, which by then had already begun, was June 21, the longest day of the year.

As I closed the drapes in our sixth floor bedroom at 1:30 a.m. PDT (3:30 CST), I noticed a full moon hanging far out over the water. It looked to me like God's signature on all his works of art I'd seen that day.

Thursday, July 20, 1989

First, Meridian, will celebrate church's 150th anniversary

First Church, Meridian, will celebrate its 150th anniversary on July 30. This celebration will begin at 9 a.m. with a courtyard fellowship, joint Bible studies at 10 a.m., and morning worship at 11 a.m.

During the joint Bible studies, the adults will be led by Dr. P. A. "Red" Michel, pastor of Belmont Heights Church, Nashville, Tenn., (a former minister of education) and the youth will be led by Tommy Anthony, family life minister of Calvary Church, Little Rock, Ark. (a former minister of youth).

During the morning worship, the music will be under direction of David Cuttino, head of the music depart-

ment at Baptist College in Charleston, S.C. (former minister of music). The guest minister for the morning worship will be Beverly V. Tinnin, Th.D., who retired from First Baptist Church, as pastor, in 1988.

After the morning worship, First Church members will have a covered dish "Dinner on the Grounds" and conclude the day's events at 2 p.m. with celebration and song. Also returning for this event will be the four John Laughlin (deceased, former minister of music) children (Paul, Buddy, Charjean, and Kay Laughlin), who will be singing solos.

People are invited to visit the

display of memorabilia located in the "Heritage Room" and Bob Touchstone's "Charlie," a 1922 Dodge which got its name from its first owner, "Miss Annie" Chiles. "Miss Annie" taught 12 and 13 year old boys at First Baptist for some 60 years. Bob Touchstone of Clinton was one of her "boys."

There will also be a sign placed at the site of the original church during the week prior to the celebration. This first church, named the Oakley Valley Baptist Church, was organized in July 1839. The old church site is located east of the Meridian Waterworks at Bonita.

ACTS updates its program schedule

The American Christian Television System (ACTS) updated its programming on the Southern Baptist cable network, effective July 2, 1989.

The updated programming schedule for ACTS represents "a major shift," both in the addition of new programs as well as a move more toward 24 hours of religious programming, Sunday through Friday.

The biggest change in the ACTS programming involves moving syndicated programs such as "Lassie," "The Lone Ranger," and old movies to Saturday. Previously such syndicated programs and movies ran throughout ACTS' Monday through Friday schedule, according to Deborah Little, an ACTS network representative.

ACTS' new program schedule also more clearly defines the cable network as an inspirational channel, according to Little.

New programs added to the ACTS schedule include:

— "How Can I Live?" — Internationally recognized Bible teacher, Kay Arthur, leads a practical exposition of the Bible, emphasizing family relationships.

— "Family Films" — Stories of faith tell of the trials, struggles, and triumphs that lead to Christian growth.

— "Heritage Today" — Hosts Ron Aldridge and Brenda Davis share guest interviews with persons who have found new life in Christ. Many of the nation's leading Christian music artists, plus the "Heritage Today" musical family, perform exciting arrangements.

— "Kid Time" — Animated features, Bible adventure stories, and puppetry combine for a fun time for children.

— "In Touch" — Former Southern Baptist Convention President Charles Stanley inspires viewers with profound insights into scripture. Messages are taped from First Baptist Church of Atlanta, where Stanley is pastor.

— "That Good Ole' Gospel Music" — Some of America's favorite Southern Gospel Music Artists highlight an exciting half-hour program of music and interviews.

ACTS is now on 410 systems nationwide and goes into 9.2 million households.

If you don't have ACTS in your community, you may contact your local cable operator and request it. Also contact Ferrell Blankenship, Mississippi Baptist Convention Board, P. O. Box 530, Jackson, MS 39205-0530.

Leake calls new DOM

Mike Weeks, 30, has been named director of missions for Leake County Baptist Association to begin Aug. 1.

He is a graduate of Hinds Community College and Mississippi College and he earned the master of divinity degree from New Orleans Seminary.

Weeks goes to the post from the pastorate of Wayside Church, Vicksburg, where he has served since 1985. While in seminary he was chaplain at Pendleton Methodist Hospital in New Orleans. He was associate pastor of Lakeview Church, New Orleans, 1983-85, was minister of youth at Lakeshore Church, Jackson, 1980-81, and was summer youth worker at Ridgecrest Church, Jackson, First Church, Brandon, and First Church, Philadelphia.

Weeks and his wife, Brenda, have two children, Micah Austin, 7, and Courtney Elizabeth, 3.



Weeks

Staff changes

Walter Hines resigned Providence Church, Attala Association, July 9. He will reside in Kosciusko and is available for supply or interim.

Herbert Eichelberger, pastor of Yackanookany Church, will retire as of August 13. He will reside in Carthage and will be available for supply or interim.

John D. Marshall, who served First Church, Laurel, for 9½ years as minister of education and administration, has resigned in order to accept a position at First Church, Tallahassee, Florida, as church administrator. First, Laurel, gave a reception on May 21 at 8 p.m. in the Family Life Center, honoring Marshall, his wife Ida, and their small daughter, Melanie. In Tallahassee, Marshall is serving on a 12-minister staff under Jim Chavis, pastor.

Steve Bennett, new pastor for Colonial Hills Church, Southaven, moved there from First Church, Pearland, Texas.

John Raulerson is the new pastor of Wyatt Church, Northwest Association. From Florida, he is a student at Mid-America Seminary, Memphis.

In Northwest Association, Bill Patton, Mt. Zion pastor, has resigned; John Joiner, minister of music at Colonial Hills, has resigned; and David Rowland, minister of music; Summerwood, has resigned.

Harrisburg Church, Tupelo, has called David Langerfeld as minister of education/administration. He goes there from Clarksdale.

Enon (Clay) has called Lawrence Runnels as pastor. Runnels will continue to live in Starkville.

Bert Bryant has accepted a call as pastor to First Church of Overt, Jones Association, June 11. He is the former staff evangelist of Northside Church, Vicksburg. He is a graduate of Mississippi State University and New Orleans Seminary.

J. D. Simpson, Jr., has been called to Main Street Church, Hattiesburg, as minister of youth, effective June 4. He goes from Williams Boulevard Church, Kenner, LA. Russell Bush is pastor.

Adair Church, Oktibbeha Association, has called Lisa Batson as minister to youth. She is a student at Mississippi State University.

Dudley Brasher, minister of music at Longview church, Oktibbeha County, has resigned.

Self Creek Church, Oktibbeha County, has called Don Vaughan as pastor. A service of ordination for him was conducted at Self Creek on June 25.

Reagan Rye has resigned as pastor of Eastview Church, Lowndes County.

New Salem (Lowndes) has called Bill Franks as pastor.



Murphy Creek (Winston) held its first adult Vacation Bible School June 19-23. Two who helped direct it also directed the first VBS held at Murphy Creek, 50 years ago. They are pictured on the back row: Louise Hill Miller and James Haggard. Also, four pupils were present this year who attended 50 years ago. They were, pictured left to right, front row, Anne Ming Smith, Joan Bagwell Miller, Polly Strait Kennedy, and (not pictured), Cecil Crowell.

50 years later

Same team directs Murphy Creek VBS

Fifty years ago, Murphy Creek Church, Winston County, had its first Vacation Bible School. This summer, two who directed that first school — James Haggard and Louise Hill Miller — were there June 19-23 to help direct Murphy Creek's first Vacation Bible School for adults.

In 1939, F. H. Miller, then Murphy Creek pastor, invited Haggard, member of Bethel (Winston) and a ministerial student at Mississippi College, to direct the first VBS and teach the older children. Louise Hill Miller, who was a member of Murphy Creek and still is, was asked to teach the younger boys and girls. Neither Haggard nor Hill had ever been in a Vacation Bible School before.

Around 28 boys and girls enrolled. Haggard walked daily the five or six miles round-trip from his home in Bethel community for the five-day school.

Mrs. Miller says that during that first VBS she felt a definite call to special work in the Lord's service. Later, from May 1, 1944, until January 4, 1960, she served as an associate in the Church Training Department, Mississippi Baptist Convention Board. Haggard was later ordained and taught in two universities in Arkansas while also serving as pastor. He has retired from teaching, but is pastor of Crystal Ridge Church (Winston).

Today, 50 years later, five of those in that first VBS group, besides Mrs. Miller, are still Murphy Creek members. They include Cecil Crowell, deacon and adult Sunday School teacher; Kathryn Stewart Crowell, church clerk and Sunday School secretary; Billy Strait, deacon; Polly Strait Kennedy; and Joan Bagwell Miller.

During the first adult Vacation Bible School June 19-23, this year, Haggard, who has returned to live in his home community of Bethel, taught five days of classes on the parables of Jesus. Sessions on the Holy Spirit were taught by Cecil Crowell on Monday; Terrell Stringer, present Murphy

Creek pastor, on Tuesday; Billy Crowell, Murphy Creek deacon, on Thursday, and Louise Hill Miller on Wednesday and Friday.

Four besides Haggard and Miller who attended in 1939 were present at the VBS this year. They were Cecil Crowell, Polly Strait Kennedy, Ann Ming Smith, and Joann Bagwell Miller (who worked in the nursery.)

Among others who attended that first VBS, Betty Bouchillon Johnson is now a member of Crystal Ridge. Van Doran Ming is a deacon and SS teacher at Bethel. Ann Ming Smith, member of First United Methodist Church, Louisville is a piano teacher who plays for many church and school programs; June Ethridge Addkinson is music director at Calvary (Winston). Roynell Hill Richardson is assistant Sunday School secretary and former church clerk in Mt. Sterling Baptist Church, Butler, Alabama.

Some others in the first VBS were Bonnie Bouchillon Ferguson, Sammie Jean Stewart, Jamie Etheridge, Udene Stewart Shaw, Millie Ming, Billy Brown Ming, F. H. Miller Jr., Avon Lee Miller, Charles Wyatt Miller (now deceased), Susie Jones, Polly Kennedy, and James Allen Strait (now deceased). Several in a picture of the first school could not be identified.

Others who attended this year were Essie M. Parks, Gladys Deramus, Myrtle Stokes, Dorothy Palmer, Mrs. L. V. Hill, Urshell Hill, Jack Fulcher, Maggie Lee Crowell, Ethel Cockrell, and Billy Crowell. Three were in their 80s.

A commencement service was held June 25. The entire VBS enrolled 129, with 115 average attendance, and 21 workers. Pastor Stringer was the director.

Sounds and rhythms and measures must apparently see themselves through to ends, but words must be driven to their ends, and this is the difficulty and the majesty of writing. — William Saroyan

Kokomo (Marion): July 23-28; Billy Murphy, Laurel, evangelist; David Scarbrough, music; Glenn Nace, pastor.

Liberty (Union): July 23-28; 6:45 p.m. on Sunday and 7 p.m. Mon.-Fri.; David Hamilton, pastor, First, Verona, evangelist; Larry Murry, Liberty, in charge of music; Winston Ross, pastor.

First, Tutwiler: July 23-26; services, Sunday, 11 a.m. and 6 p.m.; Mon.-Wed., 7 p.m.; Perry Neal, Montgomery, Ala., full-time evangelist, preaching; Price Harris, Calvary, Shreveport, La., music; Aubry Martin, pastor.

First, Kosciusko: July 23-27; services, Sunday, 11 a.m. and 7 p.m.; Mon.-Thur., 12:20 and 7:30 p.m.; Rick Ingle, Denton, Tex., and Jerry Swimmer, Ruston, La., evangelists.

First, Tchula: July 23-27; services Sunday, 11 a.m. and 7 p.m.; Mon.-Thurs., 7 p.m.; James D. Davis, First, Oak Grove, Sylacauga, Ala., evangelist; R. L. and Beth Sigrest, music evangelists; Ladell Blanton, pastor.

Corinth (Kemper): July 23-28; services, 10:30 a.m. and 7 p.m., Mon.-Fri.; 11 a.m. and 7 p.m., Sunday; homecoming, Sunday, dinner served after morning worship; Malcolm Lewis, Northcrest, Meridian, evangelist; Barry Burris, Atlanta, Ga., music evangelist; Wayne Carlisle, pastor.

Bolton (Hinds): July 23-26; Sunday, 11 a.m. and 7 p.m.; Mon.-Wed., 7:30 p.m.; retired ministers will be preaching each service as follows: Sunday, 11 a.m., Fuller Saunders; Sunday, 7 p.m., Sam Mason; Mon., David Grant; Tues., Joe Tuten; Wed., John McCall; Mike Parks, Morrison Heights, Clinton, music; Wayne Burkes, pastor.

Hopewell (Scott): July 23-26; Danny Laffery, evangelist; Mon. night, deacon's night with singing by Danny and Nancy Harrison and Zoe Brumfield; Tues. night, pack a pew with singing by High Hill Joyful Noise; Wed. night, family night with singing by Danny and Nancy Harrison and Zoe Brumfield and fellowship supper following service.

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Revival dates

Ridgeway Church, Vicksburg: Ju-
ly 23-26; Fred Robertson, pastor,
Bowmar Ave., Vicksburg, evangelist;
services, Sunday, 11 a.m. and 6 p.m.;
Mon.-Wed., 7:30 p.m.; Michael Hunt,
pastor.

McAdams, McAdams: July 23-28;
regular Sunday services; Mon.-Fri.,
10 a.m. and 7 p.m.; Joe Butler, pastor,
First, Marianna, Fla., guest speaker;
Bill Salley, minister of music,
Williamsville, guest musician.

Corinth (Leake): July 23-28; ser-
vices, Sunday, 11 a.m. and 7 p.m.;
Mon.-Fri., 7:30 p.m.; Jerry Bishop,
pastor, First, Durant, evangelist; Don-
ny Crosswhite, minister of music,
Franklin, Flora, music; Paul Sanders,
pastor.

High Hill Church, (Neshoba): youth
— led weekend revival, July 21-23; Bil-
ly Graham movie, Fri. night; singing
group PROMISE, Sat. night;
preaching by Keith Fulton, pastor,
County Line Church, Sunday morning
and night; Paul Leber, pastor.

Prentiss Church: July 23-27;
regular services Sun.; 10 a.m. and
7:15 p.m. during week; Paul Jones, ex-
ecutive director, Christian Action
Commission, evangelist; Richard
Thames, Hebron (Jones), leading
music; Jack Winscott, pastor.

Main Street, Mendenhall: July
23-28; Sun., at 11 a.m. and 7 p.m.; dur-
ing week at noon and 7:30 p.m.; Zack
Winningham, Beulah Church, Magee,
evangelist; Pete Bates, Jackson,
music leader; Dewitt Mitchell, pastor.

Curtis Union (Panola): July 23-26;
evangelist, Trent Grubbs, Harmon-
town; services, 7:30 each night; Bil-
ly J. McDaniel, Baptist pastor; Roy D.
McAlilly, Methodist pastor.

New Zion, Monticello: July 23-28;
Sunday services, 11 a.m. and 1:30 p.m.
with lunch at the noon hour; weekday
services, 10:30 a.m. and 7 p.m.; Huey
Moak, Baton Rouge, evangelist; Terry
Walker, Brookhaven, choral director;
Bobby Smith, pastor.

Macedonia, Petal: July 23-27; din-
ner at the church after the Sunday
morning service; revival through
Thursday, nightly at 7; J. Roy
McComb, pastor, First, Columbia,
evangelist; R.L. Hullum, minister of
music and activities, Macedonia,
music leader; Jerry Doggett, pastor.

First, Fannin: July 23-26; Sunday at
11 a.m. and 7:30 with weeknight ser-
vices at 7:30; Billy E. Roby,
evangelist; Bill Clark, music leader;
Fred Tarpley, pastor.

Spring Hill (Marshall): July 23-28;
Sunday School at 10 a.m., worship at
11; supper at 5; Sunday evening ser-
vice at 6; Mon.-Fri. services at 7:30
p.m.; Ron Pledger of Georgia,
evangelist; Mrs. Pledger will present
special music; their son Kevin
Pledger, will lead the music; Jimmy
Smith, pastor.

**Unity Church, east of Duck Hill in
Montgomery county:** Monday, July 24
- Friday, July 28; 7:30 p.m. nightly;
Demas Brubacher, evangelist.

Clear Branch (Rankin) July 23-28;
Sunday services, 11 a.m. and 7 p.m.;
dinner following the morning service
in the Family Life Center; Mon.-Fri.,
7:30 p.m.; Ferrell Cork, evangelist
and Danny Wells, music, both serving
Van Winkle Church, Jackson; R. C.
Rice, pastor.

Antioch (Rankin): July 23-28; Sun-
day, homecoming, services beginning
with dedication of the new fellowship
hall at 10:30; morning worship at 11;
lunch served at noon; Sun. evening
service at 7; during the week at 10:45
a.m. and 7:30 p.m.; Don Sauell,
evangelist; Gerald White, music;
Larry Duncan, pastor.

Churches adopt expanded annuity plan

The following churches have
adopted the Expanded Annuity
Plan since those reported in the
June 22 issue of the Baptist
Record: Bolivar: Skene;
Holmes/Leflore: Immanuel;
Itawamba: Shiloh; Lauderdale:
Mt. Gilead and State Boulevard;
Lowndes: FBC Columbus;
Rankin: Clear Branch; and Simp-
son: Jupiter and Weathersby.

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Mississippi ranks high in study course work

Recent reports from the Church Study Course Awards Office, Nashville, reveal that Mississippi churches rank ahead of most states in study course awards received thus far this year.

In the various categories of the Church Study Course system, Mississippi ranked as follows in awards earned to date in 1989.

Pastoral Ministries — First; Church Training Leadership — Second; Deacon Ministry — Second; Stewardship — Third; Bible Studies — Third; Church Music Leadership — Third; Church Music — Fourth.

In diplomas earned, Mississippi

ranked first in Associational Leadership Diplomas earned to date. Mississippi also ranked third in Church Training Diplomas earned.

"We congratulate our people for their work in improving their skills as Christ commanded us (2 Tim. 2:15)" said Mose Dangerfield, Discipleship Training director for Mississippi Baptists. "The Church Study Course Awards system is still a viable method of providing training for our program organization leaders," he said.

The New 1989-90 Church Study Course Catalogs are now available from any of the program organizations in the Baptist Building.

Second, Calhoun City, to break ground on 45th anniversary

Members of Second, Calhoun City, will celebrate the church's 45th anniversary on July 23 with a note burning and a ground breaking.

At the 11 a.m. service, the pastor, Carl Morris, will preach. A note burning ceremony will take place, signifying that the church's fellowship hall is paid for, and the church is at this time debt free.

Following lunch at the church, the congregation will gather at 1:30 p.m.

to break ground for a new pastorium. Buford Usry, pastor, Westwood, Meridian, and former pastor of Second Church, Calhoun City, will bring the message. Former members will present special music at each service.

A special offering for the pastorium building fund will be taken. Gordon Logan (Box 109, Calhoun City, Miss. 38916), chairman of the building committee, is receiving contributions given before that date.

Calvary, W. Point, youth director, youth team on program at Glorieta

Mrs. Carole Ramsey, youth director and keyboard specialist at Calvary Church, West Point, will be pianist and also a conference leader for Rec Week '89 at Glorieta Conference Center, Glorieta, N.M., July 23-28.

Mrs. Ramsey is a legal secretary and bookkeeper for a West Point law firm; youth director and pianist for Calvary; homemaker for her husband, Richard; and "runs a home away from home for youth," according to the Calvary pastor, Walter H. Frederick.

A group of Calvary's youth going to Glorieta for Rec Week will present a

program there called "The Bearable Opera." The opera, which will involve the total youth team and Pastor Frederick, will be performed on Tuesday evening, July 25, at the conference center.

Homecomings

Antioch (Greene): July 23; Sunday school, 10, morning worship, 11, dinner on the grounds, afternoon service, Mike Merriwether, pastor.

Handsboro Church, Gulf Coast: homecoming, July 23; morning worship service at 11; Richard A. Bradley, pastor, preaching; Mrs. Myrna Loy Hedgepeth of Jackson, leading the music and singing; following dinner on the grounds, an afternoon music service featuring Mrs. Hedgepeth in a mini-concert.

Names in the news

Deborah Brunt, member of Tate Street Church, Corinth, has written a devotional book for Baptist Young Women entitled *BYW, Who Are We?* Published by Woman's Missionary Union, SBC, the book contains 30 in-depth devotionals designed to help young women reflect on who they are in God's eyes and what it is he is calling them to do. *BYW, Who Are We?* is on sale in Baptist book stores.

FORT WORTH, Texas (BP) — Scott Collins, director of news and information at Southwestern Seminary, has been named director of public relations at the school.

Collins, 29, replaces Mac Sisson, who will leave Southwestern July 14 and return to Ouachita Baptist University in Arkadelphia, Ark., as assistant director of public relations. Sisson was on staff at Ouachita before coming to Southwestern, June 1, 1988.

First Church, Eudora ordained Charles Avery as a deacon and licensed Richard Williams, minister of music, to the ministry on July 2. Jim Muston is pastor.

Randy Hamilton and Arnold Witt have been ordained as deacons of Pine Grove Church, Tippah County. Terry Ledbetter is pastor.

MILWAUKEE, Wis. (EP) — Former President Jimmy Carter joined more than 100 volunteers who spent a week in mid-June in a Milwaukee housing project. The week's effort, organized by Habitat for Humanity International, a non-profit Christian group which helps low-income people build or renovate homes, was in a community where 12 people died in a house fire. "It's good for Habitat to be here," Carter said. "I think this is a positive response from the community to help heal the grief."

To writers: Never use a metaphor or an image you have seen in print. Never use a long word when a short one will do as well. Avoid foreign words for which there are equivalents in your own language. Never use four words when one is sufficient. . . . Be able to break all these rules. — George Orwell

Oswalt to MC faculty

Lewis E. Oswalt, a doctoral student and music librarian at New Orleans Seminary, will join the Mississippi College department of music faculty as an instructor.

Oswalt, a native of Bogalusa, La., and a 1975 graduate of Mississippi College with the bachelor of music degree, has been at NOBTS since 1984.

He served as minister of music at First Baptist Church of Pascagoula from 1982-84 and previously had served at Many, La., and Water Valley, Miss. He was also an admissions counselor at Mississippi College during 1974-75.

Oswalt has been minister of music at Union Baptist Church in Picayune on a part-time basis since 1984.

He earned the master of music degree in theory/composition from the University of Southern Mississippi in 1979.

He is a guitarist and former officer of the Mississippi Singing Churchmen and participated with that group during a tour of Argentina and Uruguay in 1983.

He is married to the former Lisa Hudson of Calhoun City and they are the parents of two children, Lane and Lindsey, ages 7 and 4.

Attala volunteers build church in Indiana

A handful of rare tee-shirts are being worn in the Kosciusko area as a result of a mission trip to Muncie, Indiana, June 24-30. The tee-shirts went to the mission volunteers and are inscribed "I helped build the Old Town Hill Southern Baptist Church."

The construction team of 12 went from six Kosciusko-area churches, with contributions from churches in Attala Association.

The group worked on such projects as partition walls for classrooms, roofing, stage area, sky light, steeple base, and stairs. Work was expected to be completed by other churches from the South. Bill McKnight was in charge of construction, Mrs. Catherine Sproles supervised meal preparation.

Those participating were Gwin Middleton, Berea Church; Bill Purvis, Ethel Church; Buck Buchanan, Lamar Hataway, and Cliff and Margie Dowell, Williamsville Church; Bill McKnight and Bess Herring, Parkway Church; John and Catherine Sproles and Paul Williamson, First Church; and Allen Williamson, Ludlow Church. They were all given a scroll of thanks signed by the children of the church.

Just for the Record

Crossgates Church, Brandon, will host a "Conference on Christian Living" with Ronn Dunn, July 23-26. Services will be 11 a.m. and 6 p.m. on Sunday, and 12 noon and 7 p.m. Mon.-Wed. A light lunch will be served at 11:30 a.m. on a donation basis. Tommy Vinson is pastor.

The RAs of North Greenwood Church, Greenwood, recently presented a check for \$485 to the Water Valley campus of The Baptist Children's Village.

Mrs. Talmage Young, 50 years.

Couples unable to attend were: Mr. and Mrs. J. K. Hurdle, Sr., 50 years; Mr. and Mrs. Hubert McAlexander, 51 years; Mr. and Mrs. Lawrence Myracle, 60 years; and Mr. and Mrs. A. C. Watkins, 50 years.

Other special guests were Donnie Stewart, pastor, and his wife, and Mr. and Mrs. Nolan Williams, singer-pianist, from Memphis.

After a talk by Stewart, the couples were presented a "Certificate of Recognition" for the number of years they have been married, and a book entitled, "The Fruit of the Spirit."

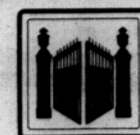


Ramsey



Senior adults of First Church, Holly Springs, recently met for a covered-dish luncheon in fellowship hall. This was in observance of Senior Adult Day, Sunday, May 7th. Honored guests were the 14 couples in the church who have been married 50 years or more.

Those present were: Mr. and Mrs. Curtis Cook, Sr., 54 years; Mr. and Mrs. Henry F. Crawley, 55 years; Mr. John Hardy (Mrs. Hardy was unable to attend), 68 years; Mrs. Ellis Palmer (Mr. Palmer was unable to attend) 52 years; Mr. and Mrs. Halle Shaw, 51 years; Mr. and Mrs. Harmon Walker, 58 years; Mr. and Mrs. Floy Warren, 50 years; Mr. and Mrs. S. G. Winter, 56 years; Mr. and Mrs. T. D. Woodward, 57 years; and Mr. and



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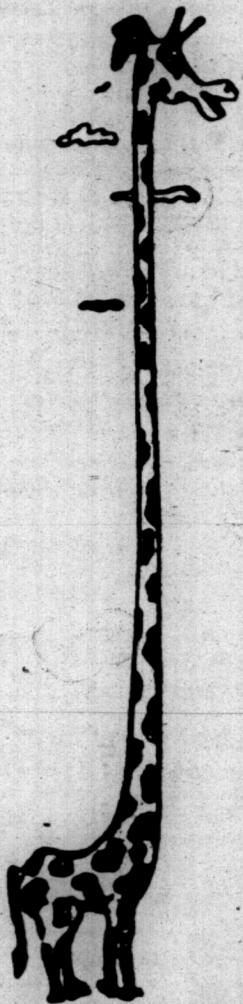
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CHILDREN'S PAGE

How do animals say thank you?



By Lucille W. Bailey

Have you ever noticed how happy a hen is after she has laid an egg? It seems that she sings for at least six minutes before she stops telling all the fowls on the yard that she has accomplished an important task.

Often times we don't even sing when we go to church. Now we need to take a lesson from the hen and "Make a joyful noise unto the Lord."

A bird flies along saying "tweet, tweet" as if to be telling each of us not to worry, that if God knew when the sparrow falls, he also knows when we hurt and wants to help us.

Perhaps we would run faster than we ever had, if we were outside and heard a lion roar. Daniel was not afraid when he was thrown into a den of lions; the roar is the way the lion has in thanking God for the strength he has, and reminding us that God is stronger than all the beasts of the world.

A camel always kneels when he takes on a burden or when he lets one off, and he has a very ugly sound to go along with the fact that he kneels. That is the way the camel thanks God for allowing him the opportunity of kneeling. Now this should remind us that we need to do a lot of kneeling to pray. The Bible reminds us to pray without ceasing.

Now a turkey has a way of gobbling. Sometimes it is a happy gobble, and sometimes it is one of distress. The turkey uses the gobble to thank God that he has been made aware of something that is important. When I

hear a turkey gobble, I think of a verse of scripture that says, "What time I am afraid, I will trust in him."

How would you like to be a dentist and have to work on an alligator? When the alligator opens his mouth, the sound "aah" comes out. If we could join the alligator and say, "Aah, let the words of my mouth and the meditations of my heart be acceptable in thy sight," then God would pay more attention when he heard us say "aah."

Listen as the cow says "moo," "moo". That is a happy sound and her way of saying thank you for food or water as the case may be. The cow provides milk, cream, butter, cheese, beef, gelatin, glue, leather, and tallow and is a good example for us to follow when we use the talents that God has given us.



A dog barks to say "thank you" and is perhaps the most appreciative animal we have. Have you ever noticed that a dog does not bark just one time, a cow does not moo just one time, a bird does not sing just one time, a lion does not roar just one time, a camel does not bleat just one time, a turkey does not gobble just one time, a hen does not stop after singing one song, and an alligator says aah many times? Neither should we stop after we have said "thank you" one time to our Heavenly Father.

Mrs. Bailey lives at State Line and works in children's church there.



Back, l-r: Dena Dillon, SS Bible Searchers class and Children's Choir; Brian Case, SS Bible Discoverers class; Joey Pogue, SS Youth II class and CT youth class. Not pictured, Kyle Johnson, SS Youth I class.

Playing offertory music on piano was Lisa Boyd. Ushers for the morning were Brian Case, Dennis Boyd, Billy Dunnam, and Brannon Dunnam.

The Children's Choir performed for the evening service. Those participating were Karena Conerly, Patti Hill, Dena Dillon, Brian Case, and Dale Rayborn. Accompanying the choir on a song was Amy Rayborn playing the flute. The choir was treated to pizza after the program.



Lexie celebrates Children's Day

Lexie Church, Walthall County, celebrated Children's Day. The 4-5-year-old Sunday School class sang and played instruments. GA awards were given by Mrs. Lorey Alford, Karen Conerly, Patti Hill, Dena Dillon, and Heather Dufrene.

The "highest attendance child" in each Sunday School class, Church Training class, and the Children's Choir was presented a plaque by family life director, Sheila Conerly. Left to right, front: Karena Conerly, SS Bible Learners class; Kamie Dillon, SS 4-5 year olds class and CT preschool class; Aaron Conerly, SS 2-3 year olds class and CT preschool class; Jennifer Conerly, CT preschool class.



Pen Pal Club

Dear Baptist Record:

Hi, my name is Vickie Robinson. I am 13 years old. I live in Kilmichael, Mississippi, and I attend Kilmichael Baptist Church. I would like to have a pen pal. My address is Rt. 1, Box 206H, Kilmichael, MS 39747. I promise I will write you back.

Sincerely,
Vickie Robinson

Dear Pen Pal,

My name is Amber Taylor. I am 10 years old. I have blonde hair, blue eyes. My birthday is Sept. 4. I live in Red Bay, Alabama, and I go to church in Golden, Miss. My address is:

P. O. Box 703
Red Bay, AL 35582

Dear Baptist Record,

Hi! My name is Tonya Robichaux and I live in Waynesboro, MS, Rt. 5, Box 357-C. I go to Chicora Baptist Church. I would like to have a pen pal. I have brown eyes and brown hair. I will write you and call you and send you a picture. My zip code is 39367.

Love,
Tonya

"Hi":

I'm Gina McCright and I want to be your pen pal. I go to Park Place Baptist Church. I'm 14 and headed for 9th grade at Brandon Academy. I like to play basketball, go swimming, and take care of animals. I really would like for you to write so go ahead and write to: 2038 Oak Ridge Drive, Pearl, MS 39208.

Hope to hear from y'all.

Gina

Dear Baptist Record,

My name is Jeremy Dowdy. I am 9 years old and go to Friendship Baptist Church in McComb. I am in the 4th grade. I have blond hair and brown eyes, and I would like a pen pal. My address is: Rt. 1, Box 81, Summit, MS 39666

Dear Pen Pal,

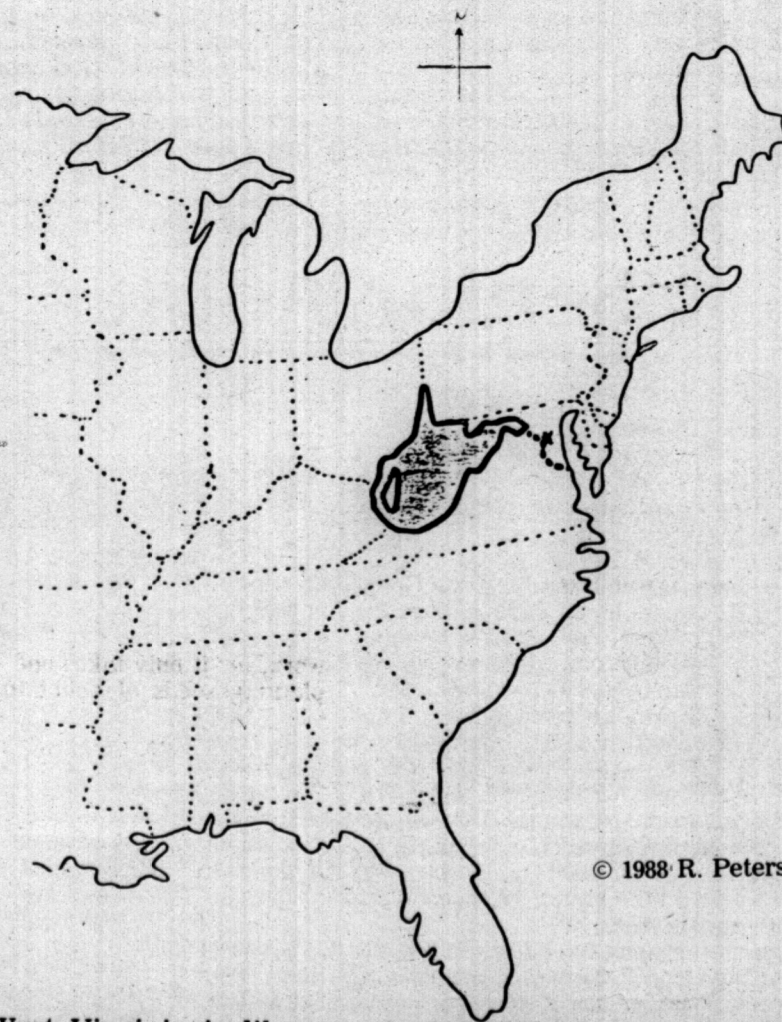
My name is April Robichaux. My eyes are brown. My hair is brown. If you write me, I will write you back. I know other pen pals. My address is Rt. 5, Box 357-C. My phone number is 601-735-5502. I live in Waynesboro, MS 39367.

With love,
April

Geografun:

Nations and Imaginations

By Ralph Peterson



© 1988 R. Peterson

West Virginia is like a waterpot pouring water into the Potomac River! Can you find Washington, D.C.? Color the waterpot.

Leviticus calls for the life of holiness

By R. Raymond Lloyd
Leviticus 17:1-20:27

Chapters 17-26, long called "The Holiness Code," form the second major block of material in Leviticus. This passage, calling for "holiness" on the part of Israel, is characterized by God exercising his authority with the words, "I am the Lord," appearing nearly 50 times in this section; and the demand that "Ye shall be holy for I the Lord, your God, am holy."



Lloyd

What did this "holiness" mean to the ancient Hebrews? To call God holy meant that he was separate, unique, august, different from man. To call Israel "holy" meant that she had been separated by a holy God from the other nations as being unique and different. This holiness was to be a total way of life, "a complete pattern of moral and social behaviour" by the people whom God had chosen. Israel had been made holy by God when he separated her from all other peoples of the earth for his purpose. Now the demands are placed upon her to become in reality what she already was in actuality.

Is this not the fundamental teaching of the New Testament that once we have been saved and made holy by the grace of God, then we should heed his demands for social and moral behaviour that matches our belief; practice

BIBLE BOOK

that matches our profession; and fruits by which our faith is known. "Come ye out from among them and be ye separate, says the Lord" (2 Cor. 6:17).

The sacredness of life (17:8-11)

Very rigid laws are stated regarding the sacrifice because the slaughter of an animal involved the shedding of blood and his blood was the very life of the animal created by God. These laws apply to both Hebrews and any guests in their homes. Worship by all must be taken seriously. A failure to comply with God's demands here, which are created to keep the people holy, would result in severe punishment of being "cut off" (vs. 9, 10) from the covenant community. Does not this seriously raise the question about the lack of church discipline today? Chapter 16, by the way, has already dealt with the means whereby such a one might be restored to the fellowship of the congregation.

The key phrase relating to the avoiding of the eating of this blood of any creature is found in vs. 11. Blood was looked on as the life of any creature. The "living" God is the giver of "life." The blood of the sacrifice was to be brought back to God at the door of the tabernacle lest one should be usurping God's lordship over his creatures. More significantly, vs. 11 states that the blood is to "make atonement." The offering to God of the blood of one of his creatures ex-

presses both man's remorse and God's forgiveness for sin. Grace is not cheap: it was the costliest of God's gifts, the life of one of his creatures in order to pardon the sinner. Our forgiveness has come about because God gave his only begotten Son, Jesus, his most costly gift, to be our sacrifice at Calvary. "Without the shedding of blood there is no remission of sin."

The sanctity of sex (Leviticus 18:20-22)

The purpose of the laws relating to sexual purity was to keep Israel holy and separate from pagan peoples who frequently practiced many immoral sexual acts. The entire chapter details prohibitions that seem to cover all possible illicit, incestuous, and immoral kinds of relationships. Vs. 20 deals with adultery and vs. 22 deals with homosexuality, both of which were evidently practiced by the Canaanite neighbors, as well as the Egyptians. Words such as "defile," "unclean," and "abomination" all have to do with making one unholy, the opposite of what God created his people to be. Whether then or now, the teaching of these laws is that adulterous and unnatural sexual relationships are contrary to the purpose of God and a threat to the health and survival of any nation or society.

Sandwiched between these two verses is one that seems out of place. However, Molech was one of the gods of the Canaanites and such pagan worship usually involved some sexual license. It may well be very much in place in forbidding Israel to adopt the pagan worship practices into the worship of their God. One

should note that the expression, "the fire," does not appear in the Hebrew text. The translators have supplied the word, probably recognizing the worship of Molech included throwing babies into the fire, perhaps even aborted fetuses. As everything else in this broad passage deals with sex, it may not be a misinterpretation to read this as a prohibition of abortion. Let none of the pagan, licentious, evil practices of this world make unholy the people of God.

The summary of the law (Leviticus 19:1-4, 16-18)

Following the pattern of the Ten Commandments, these verses reflect some of the highest ethical standards in the Old Testament. If Israel is to be holy, then a totally new way of life is to be manifest in contrast to the life of the people about them. This chapter deals with family life, and social behaviour, and justice. All of these deal with human relationships and the punch line comes in vs. 20, "Thou shalt love thy neighbor as thyself." "Neighbor" here probably is limited to the congregation of Israel. However, vs. 33 expands this love to include all persons. Jesus (Mark 12:29-30) took verse 20 and laid it alongside Deuteronomy 6:4 as the summation of the law of God.

In chapters 1-16, we saw how God detests sin, yet always provides a way for the sinner to return. If we are to be holy, like God, we are meant to likewise detest and keep apart from sin, but to love the sinner, even the adulterer and homosexual, back to the fold.

Lloyd is pastor, First, Starkville.

In response to God's love — praise him!

By Randall L. VonKanel
Psalm 103:1-5, 8-11, 13, 15-18

As we continue in this unit of study dealing with appropriate responses of worship to the actions of God, we are becoming keenly aware of his worthiness. The English word "worship" is derived from the Anglo-Saxon "weorthscipe," meaning one worthy of receiving acts of praise and adoration. God is worthy of all our expressions of worship. He is worthy because of who he is and what he has done. He is God, and "he has done great things."



VonKanel

Psalm 103 is a thoroughly positive song of praise that centers on man's experience of God's love. From the opening "Bless the Lord, O my soul" to the final, recapitulating phrase, the psalmist serves himself and others the admonition to praise God for his steadfast love.

LIFE AND WORK

Fred M. Wood, in speaking of this psalm, noted that the "deep spiritual expressions of personal piety move in a religious atmosphere closely akin to the New Testament spirit." God is love, and when we experience his love we will respond in exuberant praise.

In verses 1-2, the verb "barak" is translated "bless." The word literally means "kneel" or "bless" with the idea of adoring God on bended knee. The psalmist bows before God in grateful praise for "all his benefits" of love.

God reveals his love in his actions of love. That "God is love" does not mean that God is a mere sentiment. God expresses himself in love — all that he does is love. In verses 3-5, the psalmist enumerates God's beneficent expressions of love. First, God forgives and heals (v. 3)! He loves us by meeting our greatest need — forgiveness of sin. The Gospel is the good news that Jesus died for us that we might have forgiveness of sin and life eternal. He also loves

us by caring for our physical needs, providing healing according to his will.

Second, God's love is expressed through preserving his children from destruction, crowning their lives with his steadfast love and mercy (v. 4). As children of the King, we know the security of abiding in his love. In addition, God's love is revealed through supplying real satisfaction to life (v. 5). Meaning and purpose that invigorate and renew are found in a right relationship to God.

In verses 8-13, God is declared to be a God of love and compassion. He expresses himself in love because he is love! God loves us constantly, never changing in any way in his desire to bless and show grace. Even in dealing with sin, God works to express love and mercy to the sinner. The phrase "plenteous in mercy" speaks of his unbounded, limitless love for us.

In 1 John 3:1, John wrote, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." When we consider the quality — his grace so amazing — and the quantity — his mercy so limitless

— of God's love, we respond in praise and adoration. Surely, the closing metaphor of a father's love to his child (v. 13) captures the essence of God's steadfast love for the Christian.

In a day when human relationships are often marred by a lack of genuine love, the question of "For how long will you love me?" is often germane to the nagging fear and insecurity of the human heart. At best, man's love is temporary and transient. The only love to meet the need of the human heart is the constant love of Jesus Christ. The psalmist speaks of the Lord's love as being from "everlasting to everlasting." In verses 15-18, the compassion is made of the fleeting moments of our days in light of the eternal love that God gives to those that revere him. It is not surprising that David comes back to his beginning charge: "Bless the Lord, O my soul."

The experience of God's love is the prelude to a personal response of praise. God loves you! Praise him!

VonKanel is pastor, First, Hattiesburg.

Relying on God's power essential, whatever the task

By Billy R. Williams
Judges 7:2-7; 19-21

Whatever the Christian's task, reliance upon God's power is essential for success. The focal passage for this week illustrates the miraculous possibilities that await God's people when they allow the Lord to work through them.



Williams

A record of God working to preserve his glory and to protect his people from foolish pride is found in verses 1-8. Encouraged by a new affirmation of God's call (6:36-40), Gideon had encamped across the valley of Jezreel from Israel's enemy, with his army of

32,000 men from the tribes of Manasseh, Asher, Zebulun, and Naphtali at the Spring of Harod. Even though Gideon's army was vastly outnumbered by the Midianites, who had been joined by the Amalekites and the "children of the east," God informed Gideon that his army was too large. The Lord knew that if given leeway, the people would claim victory over Midian as their own accomplishment. Christians and churches need to be careful not to claim credit

for achievements which rightfully belong to the Lord.

First, God instructed Gideon to allow the fearful to return to their homes (verse 3). Fear is contagious and in the midst of battle could be disastrous. This fact is also true in the Lord's work, for it only takes one fearful individual planting seeds of doubt to derail the most challenging endeavor. When Gideon announced God's instructions, 22,000 men departed for their homes. It is not to be supposed that the 10,000 men who remained were less fearful than those who left. They were, however, willing to trust the Lord as they faced the object of their fears — the Midianites. Courage is not the absence of fear but rather the willingness to face one's fear.

God wanted there to be indisputable evidence that the victory over Midian was his, so he called for Gideon to reduce his troops even further. He instructed Gideon to observe the men as they drank water. Those who drank "... as a dog lappeth ..." (verse 5) were to become God's instruments. Why God chose this method, the scripture does not say. It may well be that there is no explanation other than God's desire

to reduce the number of men. However, it is possible that this second test placed a premium on alertness and readiness. It is certainly true that eagerness to serve the Lord and alertness to opportunities to minister make a person more available to God.

The majority of the 10,000 men simply knelt and drank without regard to their surroundings. However, 300 of the men lifted the water to their mouths in cupped hands (verse 6) as their eyes alertly scanned the area for the enemy. This small band of courageous and alert men was to comprise Gideon's army. No matter what their characteristics, only the power of God could deliver the Midianites, who numbered over 135,000 (8:10), into their hands. God assured Gideon that victory would be Israel's (verse 9), for with God, numbers do not count. To that small, struggling congregation attempting to give an effective witness in its community, this is an encouraging reminder.

Skillful planning was demonstrated by Gideon in his attack upon the Midianites as recorded in verse 19-21. Reliance upon God does not eliminate the need for careful planning. Dividing his men into three equal groups (verse 16), Gideon had them attack from different sides just after the guards had changed at the middle watch (10:00 p.m.) The blowing of 300

trumpets, the shattering sound of breaking pitchers, the burst of light from suddenly exposed torches, and the battle cry of the Israelites "The sword of the Lord and of Gideon," threw the camp of the Midianites into chaos. In the confusion and darkness, they turned their weapons against each other. Supposing they had been attacked by a superior force, they fled. With God on their side, victory belonged to Israel!

The lesson for Israel is also a lesson for the church today. Just as Israel needed God's power to achieve victory, so churches must depend on him for successful Christian service. Reliance upon God means the same as it meant for Gideon: one is receptive to his guidance and dependent upon his power.

Williams is pastor, First, Gautier.

Discourtesy does not spring merely from one bad quality, but from several — from foolish vanity, from ignorance of what is due to others, from indolence, from stupidity, from contempt of others. — Jean de la Bruyere.

capsules

Woman leads Presbyterians

PHILADELPHIA, Pa. (EP) — Joan SalmonCampbell began her term as head of the 3 million-member Presbyterian Church (USA) with a call for "spiritual reawakening" in an effort to reverse declining membership.

SalmonCampbell, the first woman to be elected as moderator of the denomination, urged Presbyterians to "quit worrying about gaining or losing [members] and get on with preaching the gospel. When we become really clear about being Christ's body in the world, changes will come in quality and quantity."

Christian worker beaten unconscious

GUAYAQUIL, Ecuador (EP) — High Adventure Broadcasting has called for prayer following a violent incident in which a worker with the group was beaten and strangled unconscious.

Over 31 violent attacks against High Adventure Broadcasting's personnel and property have been recorded in the last decade, according to officials. They have included terrorist attacks, bombings, shellings, and other offenses, said founder George-Otis.

Student die in Taiwan fire

HUALIEN, Taiwan (BP) — Three students who attended a Baptist church in Hong Kong were among 10 people killed June 23 in a fire that swept through a hotel in this tourist city.

A fourth student related to the church, Ng Yokmui, 18, survived the blaze but was seriously injured in a desperate jump from the eighth floor of the Hua Chi Hotel. She was rushed to a Hualien hospital suffering from a broken hip and smoke inhalation. Her condition has since stabilized.

Ng was among nine people injured in the two-hour fire that sent about 100 guests fleeing from the hotel.

Ruling stands on pre-game prayers

WASHINGTON (BP) — The U.S. Supreme Court has let stand an appeals court decision that invocations said before public high school football games violate the First Amendment's establishment clause.

In a one-line order, the high court rejected an appeal by the Douglas County (Ga.) School District, which was seeking a review of the 11th Circuit Court of Appeals ruling that banned the pre-game prayers.

The dispute began in 1985 when Doug Jager, a member of the Douglas County High School band, objected to the invocations.

At that time, the prayers were led by ministers — almost all of whom were Protestant — who were selected by the Douglas County Ministerial Association. Many of the invocations opened with the words "let us pray" and invoked the name of Jesus Christ.

Tutu elected to Harvard board

CAMBRIDGE, Mass. (EP) — Harvard University recently announced that Archbishop Desmond Tutu, leader of the South African Anglican Church, has been elected to the University's Board of Overseers.

The announcement was made at Harvard's June 8 commencement during which Harvard graduated nearly six thousand students. Prime Minister Benazir Bhutto of Pakistan delivered the keynote address.

A Harvard spokesman said that Tutu did not respond immediately to a request for comment whether he would accept the position, which will require him to attend meetings in Cambridge. Tutu, who has supported the use of economic pressure on his country's government in protest of apartheid, had threatened to return an honorary degree that Harvard granted him 10 years ago if he was not elected to the board.

National Council restructures

NEW YORK, N.Y. (EP) — The National Council of Churches (NCC) has embarked on a major reorganization in an effort to overcome internal strife, declining budgets, and a shrinking denominational support base.

The NCC's 265-member governing board agreed to restructure the organization, which speaks for 32 Christian denominations with a combined membership of 42 million.

Crusade marks century of work

YUSONG, South Korea (BP) — More than 360 Korean pastors, missionaries, and U.S. volunteers linked hands to sing "Till We Meet Again" in two languages in celebration of a May evangelistic crusade that marked two Korean milestones.

Their victory celebration concluded the crusade, which marked 100 years of Baptist-related work in Korea and formally ended a three-year partnership between Korean and Louisiana Baptists, who sponsored the week-long crusade.

But it also launched a new phase of cooperation between Korean and Louisiana Baptists, who will meet again when Louisiana volunteers return next year to help plant 20 churches throughout the country.

Preliminary reports show more than 3,000 Koreans made decisions for Christ during the crusade that focused on five major cities: Seoul, Pusan, Taegu, Taejon and Kwangju.

Earns doctorate

Stephen John Huber received the doctor of ministry degree from Southeastern Baptist Seminary, Wake Forest, N.C., on May 13. He is the son of Mr. and Mrs. F. J. Huber of Shreveport. Married to the former Carol Ann Bonner of Grenada, he is now interim pastor of Temple Church, Grenada.



Huber



Who needs a car?

Who needs a family car anyway? Khun Wan has found that with a bit of squeezing his motorcycle, built for two, can manage five — even if it is against the law. Dad and four children in the family — two of whom are perched on the fuel tank — were photographed in front of Calvary Baptist Church in Bangkok, Thailand, as they were leaving. Helmets are optional in Thailand. Most 'good drivers' feel it is a waste of money to invest in something so hot in the tropical climate. (Photo by Maxine Stewart)



Powerline for teens

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Reincarnation: being "born again"?

QUESTION:

I'm having difficulty deciding between two concepts of religion. I was reared in orthodox Christian concepts, but I am intrigued by the idea of reincarnation. It says that people come to earth to learn valuable lessons about God. If they don't learn it all the first time, they come back to learn the rest — like being "born again." Right?

ANSWER:

The terminology and definition are not consistent. Reincarnation is foreign to Christianity. The main reason rests upon the Christian concept of the worth of the person. Every human being has total individual

significance. He or she is not preconditioned by prior "rebirths" or intimidated by future reincarnations. Each of us is made in God's own personality image with powers of choice. No fates or threats alter one's eternal destiny.

When a person accepts what God has revealed about himself and establishes a personal relationship with God, she or he finds that the purposes of the Creator are very benevolent. That individual is safe and sound. The person has been "born again" into a new relationship with God, not into a spiritual recycling program.

God does not put us through endless trials in order to bring us to full awareness of himself. On the contrary, he nurtures us with his love. He allows us to achieve full selfhood through our choices and our relationships — most of all, our relationship with him. Doesn't this seem to offer more of what you are looking for?

RTVC wins Emmy

FORT WORTH, Texas (BP) — The Academy of Television Arts and Sciences has awarded an Emmy Award to a network documentary produced by the Southern Baptist Radio and Television Commission.

"China: Walls and Bridges," received one of the two Emmys presented to daytime programs aired over the ABC television network. A second Emmy was given for lighting direction on the daytime serial "All My Children."

The China documentary, which told how Christians had weathered the official government policy of suppression during the years since World War II, was aired on ABC in March. Inter-

views with Chinese Christians and excerpts from a nationwide televised concert by a Southern Baptist music group, the Centurymen, in the fall of 1988 revealed how churches and individuals reacted to the freedom that developed when government regulations were eased.

The award was presented to Richard T. McCartney, the commission's interim president.

"China: Walls and Bridges" was nominated in a special class of programs with 12 other nominees in three categories. Another Emmy went to "James Stewart's Wonderful Life," produced for Cinemax.

Union prof, Tilley, resigns

By Lonnie Wilkey

JACKSON, Tenn. (BP) — A Union University religion and philosophy professor has resigned amid disagreement over the doctrine of apostasy with officials of the Tennessee Baptist school here.

Clyde Tilley, a member of the Union faculty since 1966, resigned effective June 9, ending a conflict which began about four years ago.

Union President Hyran Barefoot said the problem has centered around the doctrine of apostasy, a position which holds a person can lose salvation.

"Dr. Tilley has had some difficulties with the college for a few years over his teaching of apostasy," Barefoot said, noting he wrote Tilley in 1985 suggesting that Tilley "be very sensitive to the issue of eternal security of the believer." At the time, Barefoot was vice president for academic affairs; he became president in 1987.

The traditional Baptist stance is eternal security of the believer or "once saved, always saved," Barefoot said. Tilley, however, espoused the belief that a person can renounce salvation, Barefoot said.

Tilley said he agreed that "all believers are eternally secure." He noted, however, that he affirms "both the eternal security of the believer and the possibility of apostasy."

Apostasy is "not a moral lapse by which one loses his salvation, but is a reversion to unbelief whereby one deliberately renounces his salvation," he said. "This view is compatible with the eternal security of the believer, since the apostate would no longer be a believer."

Lonnie Wilkey is associate editor of the Tennessee Baptist and Reflector.

Koreans build new seminary

SEOUL, South Korea — Korean Baptists have broken ground for two facilities relating to world evangelization — a new 50-acre seminary campus in Taejon and a five-story Woman's Missionary Union office building in Seoul. The seminary complex will include a World Mission Center dedicated to training missionaries from Asian countries. The WMU building will replace a small office in the Seoul Baptist Center.

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